

THE  
REFORMED  
Trauailer.

By  
W.H.  
*Bien sans bruit*



51

*Pensant au pis du mal ie me contente.*

AT LONDON,  
Printed by W. White, dwelling in Cow-lane  
over against the white Gray-hound.

1609.

HEXASTICHON  
EX  
MEDULLA LIBRI

Vana viru fragiles quos das Fortuna triumphos,  
Donaq; mortales quid peritura iuventi?  
Sola potest virtus miseric componere normam;  
Dimitia, et fracta quâ reparentur opes.  
Sic decus, et calix, sic munera Lata parantur,  
Esernoq; magis vita beata solo.





# To the right Honorable, the

Lord ROBERT Earle of Salisburie, Vicount  
Cranborne, Lord Cecill, Baron of Escenden, principall  
*Secretarie to the Kinges Majestie, Maister of the*  
*Court of Wardes and Liveries, Chauncelour of*  
*the Vniuersitie of Cambridge, one of his*  
*Majesties honorable priuie Counsaile,*  
*and Knight of the most noble*  
*order of the Garter.*



T is true(right Honora-  
ble and worthy Lord)  
that the supreme Ar-  
chitect, and head of  
this infinite and mas-  
sive Fabrique of the  
World, hath beere up-  
pon the centre thereof,  
ordeined and placed,  
divers Kings & Prin-  
cess; gining unto them  
rule and dominion

not onely ouer the Sixt dayes Labours; but also ouer all the  
rest of his Creatures: setting on their heades Diadems and  
Crownes; putting in their hands, royll Scepters and Swords:  
and further decoring them, with the heigh, and heavenly pre-  
rogative, to be called Gods vpon earth. Yet is it almost enu-  
erare, at the sight of that Arabique and renewed Bird, to

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finde among so many infinate Legions. This inhabitheth this earthy gyne, some little handful of souls, who in any waies may be powdered unto the Angels above, gladding before the blessed, and Emperall Throne of the supreme maiestie of God : Nevertheless, if any there be of that little number on earth, I can not but swage, your high and excellens Honour, most worthy to be registered among the chieso, and rarest thereof. For beeing yet conuersant among Strangers, and hearing onely by wavering Fame, with what admirable, and exquisite Wisedome your Honour was beautified and adorned, I was not a little amazed : Yet having approached neerer, as it were vnto some high Mountaine, which is farre off, did seeme to be but little vnto the weake and wauering eye ; I haue certainly been informed, that all which beyond seas could haue been reported of you, is yet too base, to shew forth your Noble prayses, the true offispring of your ppeareles Wisedome : But chiesely knowing with what elaborate care, and zelous affection, toward your Prince and Countries; your Honour hath merised, to haue your Name eternized & engraven, in the sumptuous Marble of perpetuall Honour : and so haue your Head garnished with the Lawrell crowne of the famous overthrow, of those monstrous and attempting Gyants, those anathematized Vipers, and basill Scolopenders of the Tartarean Pblegeton ; whom so couragiously, by your loyall and honorable counsaile, your Honour helpeſt to ſend from this Ile : To ſentient they may goe trauell, and viſit the famous Lake of Scyx, dij per quicq[ue] iūtare ſolebant ; and returne againe to the iuuent and darkning domeſile of their Lethean father : From whence they were let loose, by their hellish Prince, and infernall Phaeton, to kill our noble King, with his progenies, and conqueir by their undermining ſword, and deſtroyall fire, the glorious Empire of great Britaine. Herfore it is, that having knowne,

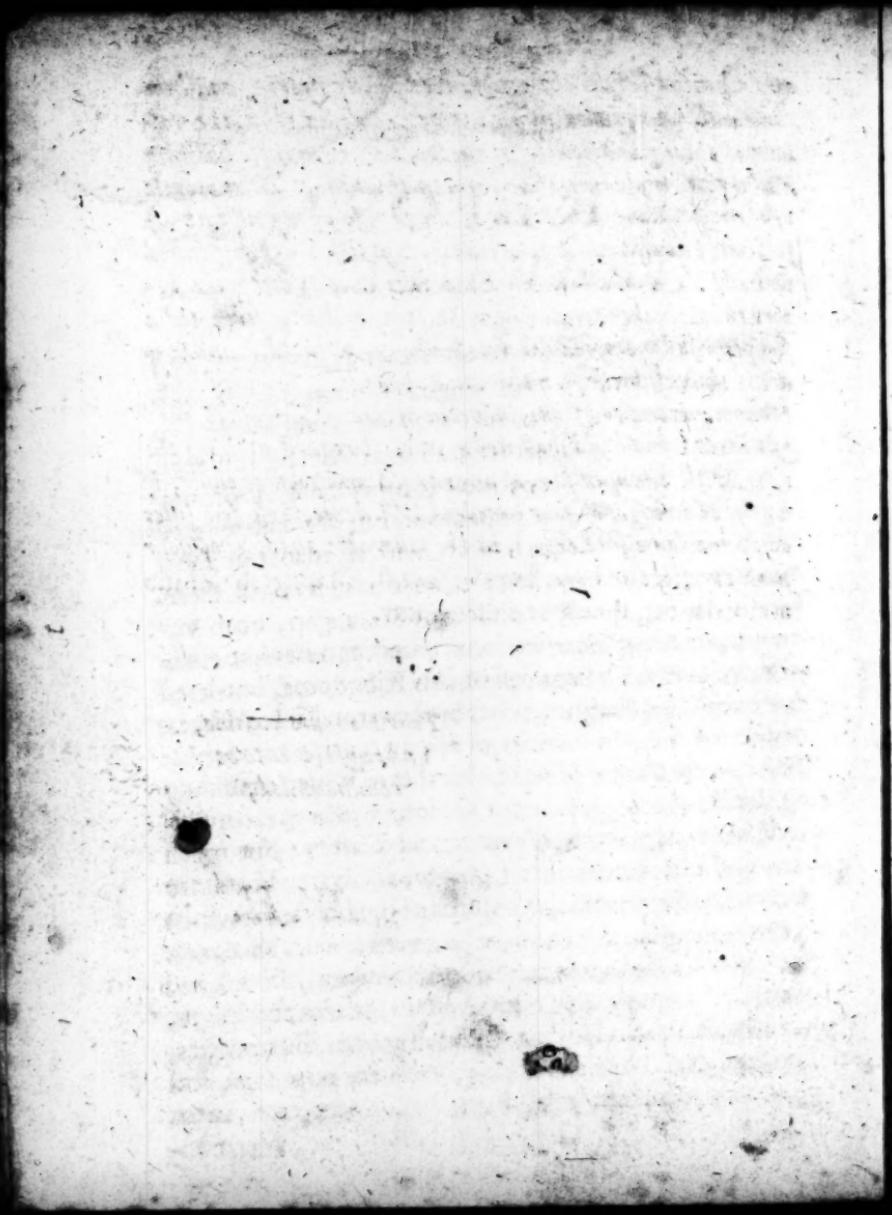
and

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and admired herein the excellency of your nature, and how  
constantly your prouident wisedome doth ever resist, the un-  
lawfull ebbing and flowing of estates, chase away those boistering  
and irregular cloudes, that i threatneth to make an anatomic  
of our lively Kingdome: One of the phrase of my infinitie af-  
fection, I do offer unto your Honour this little Poetrie, penned  
in haste. And albeit it be unworthy once to compaire be-  
fore the Zodiakke of your stately Wites, yet shall it serue for a  
sempernall memoriall and witnessse, of a particular and obe-  
dient thankfulness, for the uniuersall merites of your noble  
Honour: proceeding from the webbe of internall, & affectionated  
good-will; whose end shall never end. I regard nothing the  
rage, or selfe-consuming, of any ragged and popular enuie, if  
under the wings of your excellent Wisedome, these few lines  
can finde some sure repose, in the fauorable shadowe of your  
most excellent and pearing judgement. Nam grato animo  
acciipi debent, quæ gratis offeruntur.

Your Honours humble,  
and ready, ever so be  
commanded,

W.H.





# THE REFORMED TRAVAILER.

**N** the famous Kingdome, and most pleasant Countrie of *Frannce* (as it is manifest enough) are manie severall and distinct Prouinces, not onely long and large in profitabile quantitie; but also imbrodered as it were, with all maner and sort of most exquisite, rare, and pleasant qualitieſ: And therefore is visited, almost of all ſort of Straungers, both foraigne, and neighbour nations; admiring as it were euery one, the admirable ſituation of this Kingdome, bordered and compassed all about, either by the naturall force of great and admirable Mountaines, or else by roating and terrible Seas; except a very little quantitie therof, which cunningly by the art of man, is couered all along with a great multitude of ſtrong Citties, Townes, and Caſtles: But much more within thole naturall, greene, and watty Forts, are admirable the circuit, and bosome of the Land: the which (howbeit it giue place to none, or very few in all *Europē* for quantitie) is neuertheleſſe ſo abundantly ſtored, and plenished through all quarters, both in breadth and length, with moſt rare and ſtrong Cities, Townes, Burroughes, Pyramides, Caſtles, and Villages; all very populous, and gouerned moſt ſtately, by diuers Parliament ſates, in the

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Metropolitane Cities, Presidiall, and other Justice seares  
in Townes and Burroughes ; distant one from an other,  
at the farthest, but the space of four or five myles . And  
not onely are they thus orded for ministring of Justice,  
but are also fully plenished with famous Vniversities, Col-  
ledges, Churches, and other such royll Buildinges, as are  
scarcey againe to be found through the whole worlde.  
And furthermore, the beautifull plentie of the best and rarest  
Cornes, Fruites, Bestiall, Wines, Salt, Rivers and  
Lakes with store of Fish, and Forrests full of wild Beastes,  
are no lesse to be admired there : with all other such ne-  
cessaries, as are commonly lought either for the profit,  
or pleasure of man-kind . So that if this Countrie were  
arroused, and watered by those famous Rivers mentioned  
in the Scriptures : and were planted Eastward in *Eden* in  
*Mesopotamia*, and that the entrie thereof were kept by a  
fyte Sward, it might seeme to be the *Paradise*, so much  
spoken of . And yet, if my words should be beleeved, and  
my selfe not thought partiall, at least with *French-men*,  
would I boldly affirme, that the same were the Garden of  
Europe . And therefore is it, that vnto no other Countrie,  
so much as vnto this, doth swarne and flow yearly from  
all Christian nations, such a multitude, [and concourse of  
young Gentlemen, Marchants, and other sorts of men;  
some, drawn from their Parentes bosoms by desire of  
learning; some, rate Science, or new conceites; some by  
pleasure; and others allured by lucre and gaine : and some  
there be, who passe the straites of many dangerous Seas,  
ingadiging their faire Houses and Landes, leaving at home  
behind them, but small pleasure vnto their poore Wives  
and distressed Families, and goe not to leavne any venuie,  
but rather are caried away by some headdy new-tanglenes,

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and fame of noueltie; who being at their way-going, both rich and discreet-like men; at back-comming, prooueth to be nothing else but fantastike Fooles, Atheists, or superstitious monsters, seruing onely to confirme the proverbe *Ferren Fowles hath faire Feathers*. But among all other Nations, there commeth not such a great multitude to *Fraunce* from any Country, as doth yearly from this Ile, both of Gentlemen, Students, Marchants, and others; even as if Nature did thereto invite them, and push them forward, by reason of the long possession, and residence that their forefathers haue had in the land before them. Among so many diuers, that haue left their native Soyle, with hazard of life and goodes, to passe for a litle season more pleasantly their life, into this gallant Countrie, then they thought to haue done in their owne: I my selfe being yet in my prime youth, had my spirit transported both day and night, by an earnest desire to be an ocular witness of those things, as yet knowing nothing, but by doubtsome report: So that I transported my selfe out of the Country, and went there, according to my desire. Having purposed thereby, further to redresse & polishe (the best I might) mytude and vndisposed spirit, by imbracing such sort of Learning and Vertue, as apparantly might serue to leade vnto a perfect pleasure, & sempeternall felicitie. Wherein if I haue but very little profited, yet the fault is rather to be imputed vnto the heauie and naturall dulness of my spirite, then to the want of ardent affection, and earnest following after the same. And howsouer it be, yet contentment hath euer so skilfully agreed with my humour, that seeing every thing would not frame according to my heartes frequent desires, I was euen a like content as if they had: Endeavouring my selfe in euery action and

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passion, among the two bad, to do and suffer the lesser of two good; to choose rather the greater, and so euer to seeke after that which seemeth to be the best, according to my judgement. Thus hauing spent in the Countrie already about three yeares; and hauing sojourned for the most part, in the Province of Poictiers, it chaunced vpon a certayne time, being then resident in the Citie of Poictiers, that I was aduertised from Nantes, by a certayne Marchant of our Countrie, that he had some Letters directed to mee from some of my friends, which he requested me to come and receiue, by reason that he was forbidden to concredite the same to any other messenger; and as for himselfe, he could not come with them, being otherwaies distracted by his particular busynesse. Upon this aduertisement, I was not slow, but went to him, notwithstanding the roughnesse of the Winter season, seeing no affaires could hinder mee therefrom, and himselfe had not the commoditie to trauaile. Hauing arrived at Nantes, and met with him, we talked, and made merric together a day or two; and there after hauing despatched my busynesse, and being ready to depart from him, & take my last good night, we fell at length in conference concerning our Countrymen, who were in Franche, and I particularly those, whom he had ~~sene~~, since his comming to the countrey amongst the which, he fortuned to make mention of one Aretoles, in naming him by his owne name. The which so soone as I heard, being not a little amazed therat, I was forced to vtter the same in my countenance, by shewing my selfe a litle more chearefull then before. The Marchant hauing discouered the same, asked immediatly, what interiour motion had so sodainly altered & changed my exteriour fenses into so chearefull, and seafable a toy? To whom I answered

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answered, now smyling sweeter then before, saying: that so often as I did heare that name, I could not but of force rejoyce greatly; seeing that the onely bare remembraunce thereof, which still I had imprinted in my heart, were sufficient enough, whensoeuer my spirit were overshadowed by the cloudes of melancholike sa[n]esse, then to chase them farre away by restoring & rendring againe to my thoughts, their wonted light, and rejoycing delights. Is it so? (said the Marchant) and can so small a wind blow away so heauie and raynie cloudes? I doe thinke it were a thing almost impossible to doe, except this name by some pece of Magicall accustoment, or rapsodie, which being pronounced (as some reporteth) orderly, and that by a Magician Clearke, doth produce, and bring foorth most wonderfull effectes, so that he omitt not the due rites and ceremonies thereof: Yet, howbeit this name is not easie to be pronounced by vs, who meddle but little with any other, then our mother tongue, contenting our selues with some two or three of our neighbour Languages; yet I say, can I not be perswaded, that this name being pronounced but alone, doth carry with it so great force and vehemencie, that the Maisters of the Blacke Art, would scarcely attribute the like vnto the word, which they call (*Tetragrammaton*.) Indede Sir (sayd I) heere is neither Magicke, nor yet Maister of any such Art; and as concerning the Name or Word, whereon ye descent so much, it carreyth no such force, or vertue in it, howbeit that vnto you that are Marchants, it seeme a litle vncouth and strange. But I haue heard for veritie, that among the auncient *Hebreves*, the custome was to giue vnto their Children names, not such as did signifie the thing vñknowne to their Parents, or else nothing at all; but rather (as if it had been by some propheticall instinct) such as

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commonly did prognosticate the goodness, or badnesse of their future life, having oft-times some relation, and correspondence to some particular qualitie thereof. Which maketh mee verily to beleue, that this name hath also been given to the named not temerously, but by the prouident deliberation of the foreseeing Father. It may very well be so, sayd he, for the exterior behauour of the Gentle-man, doth argue, that he is indued with no litle gifts of the minde, as well as of the body. And I would gladly wish, that he were here present with vs, both for the pleasure that I tooke in hearing of his graue and learned discourses, as also because I do think him to be one of your old acquaintance. I answered, that if it were the man of whom I meane, hee was indeede indued with no lesser gifts, both of body and minde, then he had said; the which did the more encourage and assure me, that it was verily hee; and that hauing reecountered him any where, we two should haue no small comfort together. And therefore demanded I further where I might finde him, offering willingly to goe wheresoeuer he were. But he straight-way shewed vnto me how that shortly he was to come backe againe to the Citie, and that he promised to meeet with him before his departing, &c give him some Letters to carry home to his friendes; and consequently that it were not necessarie vnto mee, to take in hand such a iourney, seeing he did hope for him dayly. Hauing heard this much of him, although with great difficultie, yet was I content to stay and waite on his comming; and after began to discourse, and make narration vnto him of the auncient, and great familiaritie which had been betwixt vs in our youth; how wee had both been trayned vp togethert at the Vniuersitie of *Edenborrough*, vnder that most famous and great *Rolleke*, sometimes Preacher,

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Preacher, and Rector of the said Vniuersitie: and how that by time, the sympathetic and concord of our humours, had so vnitied and knit vp our mindes togeather in one, that he shold not be astonished, if inwardly I were kindest with such seruent desire to meeete with him, whom Time, and not Nature, had made mee adopt; to be my most deare friend.

Then layd he againe: Sir, I doe maruaile no more, but rather wsh with my selfe, that I had also the like occasion of so faythfull a Friende; howbeit that for a few dayes, I shold languish neuer so much for his absence: for such sort of birdes are very rare to be founde in our colde Climate. So beeing allured by the vertue of this new occasion, I stayed with him yet three dayes more then I had purposed. Then vpon the fourth day, beeing at dinner both togeather in our Lodging, and hauing but scarce halfe dined, we heard a great noyle, as it had been of horse feete; and so according to the calcull of the time, whiche *Aretocles* had prefixed vnto his backe-comming from *Angers*, we coniectured with our selues, that it might be he. And so began to rise from the Table, and goe meeete him, if in case it were he. But before euer any of vs could rise therefrom, he seeming to be of the same minde with vs, (I know not by what interiour instinct) hauing but scarcely alighted from his Horse, came speedily stepping in at the doore, and hauing saluted vs both, after the common manner, would haue passed by mee, to imbrace the Marchant somewhat more priuily, as one whom he knew to be no Stranger. Which when I had perceiued, and that the same was *Aretocles*, who so deepeley was imprinted in my heart, though very much altered, and more defigured, then hee was the last time wee did see other in

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the Citie of S. Andrews, I could not suffer him to passe by mee, but meeting him or euer he could come neare vnto the Table, imbraced him, and folded my armes about his necke, for very inward ioy that I had receaued; forgetting herein all the French courtesie, by kissing either heele or toe. And thereafter, seeing him not a little amazed at this suddaine and heartie kindnesse, I besought him earnestly to take in good part my too great boldnesse toward him; and that if I had done him any offence by my temeritie, I would therefore make what satisfaction and recompence he listed. And seeing him yet amazing, and gazing on my face without any speach, euen as if he had been dumbe; I began at length, to shew vnto him who I was, that so boldly had imbraced his owne *Aretocles*: and further asked him, if hee did thinke it to be so as I had spoken? or if he yet doubted any further? The which so soone as he had heard, he sighed heauily; and after a great many salt teares had fallen from his eyes, and spread them selues ouer his astonished visage, (no doubt) for very ioy, that now began to reuine in him, and illuminate his agonizing spirits: so soone as by a true, and thorough contemplation of my Physiognomies; and further by my owne wordes, that did beare record of mee, knowing now the immortall friendship of his mortal friend, hee imbraced mee, and fell on my necke, weeping yet still as before: So that for a long space, we could scarce be separat, vntill such time that the Marchant (whose minde was more transported with his particular affaires, then with such pastime) had suddainely intruded himselfe, seuered and disunited this our louing coniunction. And furthermore sayd vnto vs, that there was times appoynted for euery thing, some to be sadde and warie, and some to laugh & be merric, that our meeting so much desired of both, and also

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also agreeable vnto him; should rather cause some excessive abundance of pleasure and ioy, then that any of vs, shold thus burst foorth in effeminate teares: and seeing the time was very conuenient, willed vs to go both to dinner, & take such things as God had set before vs, and there to be merry together, congratulating one another for our happy meeeting; and that after dinner, he must goe about his busynesse in the towne; at which time with leasure enough, we might talke together so long as we listed. Wee straight obeyed him both, hauing waighed the authoritie, and grauitie of his wordes, and seene how that they were like to proceede from some pece of experiance; and that he had so well distinguisched the times. Thus hauing passed the dinner time, and giuen thankes therfore, the Marchant tooke his leaue of vs for that time, and went foorth. And so wee being left alone, began to inquire one of another, what had befallen or hapned vs, since our last being together? maruyling much, that being both in one Country, and not very farre distant one from another, yet before this time, we could neuer heare any newes of other. In the meane season, seeing now the Sunne cleare, and disburdened of his couering & darkning clouds, we tooke occasion therupon, to go abrode and walke in the fieldes, hoping thereby, that our meeting and conterence, might bring vnto vs some further recreation. So vp we start from the Table, and went foorth; but before euer we could walke but the length of two paire of Buttes, we perceiued comming a faire off, our good Marchant, trotting and blowing so fast as he might. Wee seeing him come so, as if he had been chased, went apace also to meeete him, and see what the matter did meane; and hauing drawn neere vnto him, we caught him by the sleeve, asking what made him so to poste through the high streete; and if

he

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he were not ashamed? He answered vs in few words, that he was in haste; and was forced to vse such diligence, if he would that his busynesse sped; and that he had no further respite or delay graunted him, to be any more in Towne, but onely so much, as might serue him to goe backe, and doe such small affaires, as he had to doe in his Lodging, seeing that the winde was faire to make away; and that the Maister of the Shippe had giuen warning to them all, to be aboord about foure of the clocke after noone; except that any would stay behind the rest: because (sayd he) he would make foorth at the first flood. And he willed vs to commande him, with what seruice it pleased vs best. So we returned againe to our Lodging all thre togeather, where after he had despatched his busynesse, *Aretocles* deliuered unto him some Letters, committing the same most earnestly to his truistic care, with further offer of all honest courtesie. Which when he had gladly taken, and accepted of his goodwill, we went foorth with our Hoste together, and conuaied him to the waters side, where a Boat did attend vpon him, and some others; and so we tooke our leaue of him. And hauing left our Hoste talking with him, we went forwarde to the fiddes, according vnto our former deliberation, and so to spende the after noone, by some pleasant and merrie conference, in recreating our wearie spirts, by the commemmoration of thinges by-past, and of the time which so joyfully we had spent together. Hauing the full opportunitie correspondent to our heartes desires, to talke at our ease what we listed, we made many reciproque demandess; but chiefly I was very inquisitiue in demanding of him, in whae manner he had spent his time, since our last meeting; and what cause had moued him to change his former deliberation, and come vnto Fraunce? seeing that oft-times hauing asked

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asked him priuily, of what minde he was concerning that journey, he shew'd vnto me, that he had no great wil therof Whervnto he answered againe, that I had sayd true, but that it was also true that wise men did often chaunge their former advise: and further, that it behoued him, to obey his Parents will, who willed him to remaine there for a few yeares, during their pleasure, to th' intent that during that time, he might advance his studies, either in *Paris*, *Poictiers*, or soime other good Cittie, by learning such sciences, as he had not yet learned in his owne Countrey. And furthermore also, to consider the nature & maners of the people, to view the countrey so highly extolled, & praysed of all men and in end to leарne the *French Language*. Hauing heard these words, I said vnto him, that I did much reioyce, for that he had altered his purpose; praying God, that such change might be for his weale: whertore he thanked me very heartily. Thus hauing continued a pretty space, in such sort of discourses, and passing by our tonges many like purposes; & hauing spoken diuers words concerning forrein Countries, beginning at our owne Ile of great *Britaine*, & passing through all(as it were by the compasse of a circle) in end we came about againeto *Franunce*. Whervpon I tooke occasion to inquire of him, what opinion he had taken of the same countrey, & inhabitants therof? if or not he had found to be veritable & true, the report which he had heard of them before his comming from *Scotland*? He answered, and laid, that it was indeede a very fine Countrey, and that for due respects, both for the temperature of the Climate, not inclining to any extremitie, either of heate or colde; fertile in good Cornes and Wines, abundant in Salt, flourishing in all pleasaunt Frutes, in Fowles, Catell, Sheepe; garnished with pleasaunt Rivers, twærning full of Fishes;

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and

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and that it had all other commodities serving for the  
vise of man, and so that of consequent force, the Countrie  
was both pleasant and rich. As touching the Countrie(said  
I) we both are of one opinion: but what doe you say of the  
Inhabitants thereof? are they not courteous and benigne to  
Strangers, even as be our owne Countrey-men? They are,  
(sayd he) as in many other Nations, of diuers and variable  
complexions, some good, some bad; some fleeting betwixt  
the two. The baser and vulgar sort, be but little louing or  
faououring to Strangers, except it doth come by the perswa-  
sion of their particular commodities; some calling againe  
to their memorie auient and rotten iniurie done to their  
forefathers, doth yet still nourish a piece of bitter gall against  
them. As touching the Nobler, and wiser sort, there be  
many of them, who hath the vertuous Stranger in no leſſe  
account, then one of his owne Nation: namely, seeing the  
Stranger is often indued with such vertues and qualities, as  
they can scarce finde the like in their owne Countrey: and  
further, seeing Virtue maketh a Stranger grow naturall in  
a strange Countrey; and Vice maketh the naturall, Stranger  
in his owne Countrey. But to speake more particularly,  
and according to my owne experiance, I haue founde very  
much courtesie in some of all sortes: but chiefly among  
such as had been Strangers themselues, out of their owne  
Countrey. And to speake of them in generall, they are  
commonly very pleasant, and recreatiue in company; more  
abundant in exterior courtesies, then in any interior  
loue and affection. Such courtesies, if they be couered with  
dissimulation, are able to turne the simple Stranger into an  
Aſſe, if he be not a little cunning, to discouer and try the  
intention & end thereof. But among all others, with whom  
I haue frequented, I am more bound to one, then to all the  
reſt,

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rest sat whose hands I haue receiued such fauour and good-deedes, that verily I am forced to make account of him, if not as of my naturall Father, yet at least as of one, whom I doe loue next after him. I pray you (sayd I) what man can that be, who hath been so beneficall vnto you, that are a Stranger? Hath he giuen you store of Gold, or Money? or hath your merites procured any such recompence at his handes? Nay (sayd hee) I haue receiued no such fauour of him; neither yet deserued that, which I did receive: for yee know that my power is but small, for such conqueses; and that so much the more, because I am now farre from my Countrey, and kinsfolkes: yet hath he altered and changed mee so, that I doe thinke, that of halfe a bruit beast that I was before I saw him, hee transformed and changed mee wholly into a most exquisite and heauenly forme, before we had departed the one from the other. Pardon mee (said I) for you doe not so appeare vnto mee: and I doe thinke, that such as haue passed twise or thrise the Pole *Antartique*, or hath dwelled among the *Antipodes*, are not so distigured and strange-like, as you see me vnto mee to bee: the which doth approch in no wayes vnto the forme, wherof ye haue made mention, and attribute vnto your selfe. Whereas beeing in your owne Countrey, you did appear then, rather to be of an Angelique forme then now, beeing so leane and defigured, as you are. And having thus sayd vnto him, hee began to looke on my face very pitifully, vettering many heauie sighes and grones, as if his minde had been sore oppressed with griefe; and thereafter with a graue & stedfast countenance, hee spake vnto mee such wordes as followeth.

O my deare friend! it is not this exterior, and bodily forme, wherof I meant, which may be perhaps so fashioneid, as thou hast sayd: and albeit it were euuen so, yet doe I

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not much pause, seeing that the bodily beautie is but as the flowers of the earth, to day flourishing and sauorie, to morrow withered and vnsauorie; and is such a fading good, that it can scarce be possessed, before it be vanished. But thou must take a little better heede, in contemplating of the interiour forme of the Minde, not with thy bodily eyes, the which can never passe any further then the obiect of the body; but rather with spirituall Orgaines, which may pierce and penetrate, euē vnto the very centre of the heart. Then shouldest thou throughly perceiue the truthe of my words, as also what benefite I haue receiuied of him, whom so I do esteeme to be like a father vnto mee. And first of all ye must understande, that in my youth, howbeit I haue been well and carefully trayned vp by my louing Parents, so that very few, or none of my companions, did exceede mee, in good and godly behauour, so long as the faterly wisedome hunge ouer my head, giuing attendaunce verie narrowly vnto all my actions, whereof also yee can beare record. Yet hauing once passed the Seas, and beeing ridde of the vnplesant thralldome, wherein I did suppose my selfe to be fettered, when as my Parentes and Kinsfolkes were ruling ouer mee, like as many censours and controulers of my youthfull actions and pleasant life; and so hauing at length tasted a title of the wanton libertie of this Countrey, I began to shake off my former bondes, changing also my Countrey habite, with French, and delicate apparrells; and in so doing, to shake off my former actions, and good behauour, by changing of them into a more pleafant and licentious forme of lyuing.

So I went the high way to *Paris*, assuring my selfe, onely by incertaine reportes, that there was Marchandise of all sort, fit for a well plenished Purse, as mine was at that time.

Where

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Where hauing once arrived, I wanted no companie, fitte to feede my waucring fantasies with delightsome concieites, some periwading mee of one thing, some of another; drawing mee at all howers of the day, to some vnproufitable or vngodly exercise; and giuing such diligent attendance on me, not without shew of great honour, with *Monsieur* at euery word, and Cap in hand; so that they bereit me incontinent of my naturall senses, in such sort, that being in companie togeather, gaming or drinking any where, I would offorce make them shut vp their purses, and pay for euery ones which was the onely Butte they aymed at. So they tooke their pastime, for a long space, of this my poore simplicitie, while vpon a time, hauing marked a companie of *French-men* dyning at my Lodging; who hauing made an ende of their dinner, euery man made vnto his purse, and payed his part, according to the right *French* fashion. Whiche hauing considered, suddainely I entred in a deepe consideration with my selfe, beginning now to open at length my sleepey eyes, hauing dreameit so long in this my ryotous follie, spending so far beyond measure: Immediately I went aside, pulled foorth my Purse, and began to count ouer my Crownes, which were now so few in number, that I began, and ended the same, almost both in one moment. And seeing my Purse so handsome to eare, by that it had wont to bee; and that these cunning Slaves had thus distilled such a great quantite of pure Golde from my Purse, beeing them selues free of all charges; I deliberated with my selfe, to frequent no more their companie, or otherwayes to make them pay their parr: seeing I could not haue continued long so to do, not although I had been first presidient of *Paris*. At our next meeting, wee spent the time after the accustomed manner,

*The Reformed Transl.*

And hauing drunken and been merry, we called for a recko-  
ning. And seeing them goe but slowly to their Purfes, ac-  
cording to their auncient custome, I tolde them in few  
wordes, that they might daunce no more, for that my purse  
was wearie with playing any more stringes to them; and  
that from henceforth they must excuse mee, and pay euery  
one for him selfe. They were but little content to heare such  
allegories and gloses: yet the most cunning and dissembling  
part sayd, that it was but very good reason, and that I had  
been at too much charges; others hanging only their eares,  
although they did say nothing, I know what they thought,  
seeing them looke vpon me with such a mourne and hidious  
countenaunce. No good vnto you *Arescles*, (sayd I),  
and therefore I was assured(sayd hee:) for a litle space after,  
hauing but scarce rySEN from the table, they went all from  
me like theeues, one by one, so suddainly, that of sixe, there  
was not one remained stil with me; and so was I constrainyd  
yet once more to pay for them: the which I did now more  
willingly then before, seeing that they had made banque-  
rout of their honestie, & so shoulde be ashamed to looke me  
in the face any more. Then sayd I vnto him, Thou hast in-  
deede drunken as thou brewedst. Trueth it is, (sayd hee) and  
yet one thing displeased me more then all the rest: for at di-  
uers times since, hauing met sundry of them in the streetes,  
not onely could I not draw out of them any more good-  
morrowes or good-nights: but seeing mee come a fatte  
off, they conuoyed themselves euery, an other way, not  
hunting any more after my company: and never since haue  
we been togeather. Within a few dayes after these things  
had passed, I hapned to meeete with someworser, and more  
peruerse fellowes then the other, seeing the first were but  
onely Purse-pykers, and the latter went about more mali-  
tiously,

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diously, seeking to pyke out of my body, and seduce the silly soule, and to make me make ship-wrecke of the true Religion. Laying before me to that intent, many withered Miracles, strange Visions, and Dreames of the old Fathers, not without numbers of paynted reasons, pleasant to the bodily eyes; but most of all rehearsing, and reiterating oft this strong and perswasive Canon, that if once I would creepe into the bosome of their Mother the *Romish Church*, then should I lacke neither siluer nor gold. Hauing heard such, and other like wordes, I thought they had smelld the lightnesse of my Purse, and that they had purposed to fill it vp againe with the windc of fresh Crownes, and faire Promises, and so bring me vnto some reasonable composition, making me render vnto them my soule. Notwithstanding all that they could say, I gaue but small eare vnto their alluring perswasions, being better grounded, then they would haue supposed, &c so putting them vp into the same Categorie, with the former, I misdeceivd, that some heauie storme might blow after so faire weather; and so was I rid of them all. Within foure dayes after, I left the Citie, and went abroad to view the Countrey, taking better heed to my money then before, howbeit I had in nothing purposed yet to leaue off the pleasant manner of life, which at my coming to *Fraunce* I had minded to follow, howbeit not so excelsiuely as before, but according as my Purse would suffer. And hauing thus viewed a great part of the Countrey, and learned the language a little better; and hauing spent almost all that I had, except a few Crownes, which were yet resting of so many; I went to *Bourdeaux*, and there receiued from one of our Countrey-Marchants, so much as might serue me for one yeare, not making any account what lower countenance my father might shew vnto that

cour-

*The Reformed Transl.*

courteous Marchant, who tooke onely fiftie, or threescore  
of the hundred, with sure bondes, to haue his money rede-  
livered againe to him a moneth after the sight of my Let-  
ters, vpon the receipt thereof. All this being past, though  
very late, yet at length I called to remembrance, how that  
at my departing, my Father requested mee most earnestly,  
to retire my selfe vnto some good Citie, where I might ap-  
ply my minde to some vertuous studie : I choosed out from  
among all the rest, the Citie of *Angers*, thinking that it  
should best fit my purpose, and might the more easilly earne  
the *French* tongue, seeing that there was but few of our  
Country-men there. So I made my journey, without  
any further ; and passing by *Xaintes*, refreshed my selfe there  
a day ; and hauing heard there of a Kins-man of mine, who  
was come to the Country but lately, and willing the soonest  
he might, to get some insight in the *French* Language, and  
thereafter passe further through the Country ; had retyred  
him selfe farre from his Country-men, vnto a little solitarie  
Bourough in *Poitou*, distant about fourtie miles from *Po-  
itiers*, the head Citie of the Province. Wherupon I tooke  
occasion to goe a litle out of my hie way, to visit him, and  
so departed from thence. Whereas hauing come beyonde  
the Citie of *Poitiers*, about three miles, I did meete wi<sup>th</sup>  
that auncient and aged man, of whom I haue so much made  
mention to you, by reputing him as a Father vnto mee.  
Then said I vnto *Aretocles*, as I doe perceiue, thou hast  
been more happy then wile ; and good it had been for thee,  
if soone thou hadest met with him, for then perhaunce  
should you haue played no foolish trickes in *Paris*, and haue  
had more store of money in your Purse. It is true (said he)  
*Sed semel insaniimus omnes*. As for thynges that are once  
past, they can not be retuoked any more : and for the time

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to come, wee must arm our selues against the like affaultes. But to returme againe vnto our purpose, (sayd I) What became of that auncient and graue man? went you on to-  
gether, or not?

First (sayd hee) seeing him a farre off, I did conjecture by his apparrell, that he had been a Priest, and would haue passed by him: But hauing come a little neerer, and saluted him, according as the grauite of his countenance, and gray-hayres did deuaunde, I thought him no more Priest-like, but rather did conjecture, that he was some olde Citizen, or Farmer. He was so stroken in yeares, that scarce could he sit on horsebacke; and further, his Horse went a very hard trotte, for his decreped body. Wherefore in verie trueth, I had great compassion on him, seeing them two so euill coupled togeather. And incontinent thereafter I asked of him, whither he went? He answered, that he was going vnto the towne of *Ergo*, which was the place of his birth, and where he had his domeicile, and dwelling. Then, sayd I vnto him, Sir, I am glad, that God hath so made vs to encounter, and meete togeather: for I must passe through that Towne, and will it therefore please you, to accept of my companie, vntill such time that we be rendred safely in that place: for in so doing, I hope we shall not a litle shorten our tedious iourney, & mutually solace one another. Friend (said he againe) I do accept very gladly of your courteous offer, and thinke that it were not the worst for me; but yet should it be a greater let and hinderance to you, then ye do suppose, seeing that my Horse goeth verie slowly, whereas yours is both gallant and lusty, ambling euery foote, and may goe further in two howers, then mine should in three; and so mayest thou safely attiue at thy Lodging-house,

D.

three

*The Reformed Traveller.*

three or four howers before me. Thus hearing his words  
not to bewithout great reason, and not willing to importune  
him any more, by intruding my selfe into his company,  
because he did seeme vnto me, to be a litle solitarie & pensive,  
without any further, I thanked him for his good counsells  
the which I was purposed to follow : And therefore willed  
him to shew mee the straight way conducting to *Erne*.  
Whiche also he did, by naming all the Bourroughs and Vil-  
lages, that were in the way, in poynting foorth with his  
fore-finger, the rediest way to goe vnto those places. I  
thanked him once againe, and so tooke my leaue of him,  
although very malc-content, to goe alone without any  
companie. So forward I went, vntill about a sixe miles fur-  
ther, I had drawen neare to a Village, where there came  
foorth meeting mee, and crosting of my way, a great num-  
ber of Peasants with Halbutts vpon their shoulders, and  
Matches in their handes. At the first sight hereof, I was a  
little astonished, pausing what the matter might meane, and  
comming neare, saluted them, and so would haue passed for-  
ward. But straight way they caught holde of my Bridle,  
and asked some litle peece of Siluer, for their New-years  
gift (for this was the first day of the yere) in hope of good  
successe all the years long. I gaue vnto them incōtinent  
that which they deauarded, being glad so easily to be ridde  
out of those rude and marish Shellomys ; but chiefly hauing  
bound them a litle, to shew mee a part of the way : which  
they did very willingly. Thereafter, hauing passed about  
three miles further, and drawing neare to a crosse-way, be-  
side the which lay a great Meadow vpon the one side, and  
vpon the other, a Vine-yard ; I saw a far off in the Meadow,  
like vnto two Asses, and hauing come yet a litle neerer, and  
tryed them more narrowly, I perceiued that they were two

Wolfs,

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Wolffes, standing at two Mol-hilles, and seemed to mee to be eating of the fresh earth thereof, as they are said to doe, at this time of the yeare, for want of more naturall &c kindly foode. Hauing seene so vnplesant a sight to my eyes, I was now more afraide thereof, then at the sight of the Armed Peasants, knowing well, that all I had in my Purse, could not pay my ransome, or satisfie them for their New-yeares gift, if once their hungrie rage were set on fire, and kinched against mee. Yet hauing committed my selfe to God, betwixt feare and hope, forward I went a verie good pace, hasing my Sword drawen in my hand. They vpon the other side, seeing mee come so fast towarde them, went away softly together, out of the Meadow, crossing the hie ways: and before I could come at them, went through the Vine-yard: and thereafter I saw them no more. Yet thiaking still to haue them at my Horse heeles, or to meete some other of their fellowes in my way, I went galloping for the space of one hower, so fast as I could, vntill such time as I was come vnto an other Village; and there I began to hoouer a litle; and looke behinde mee, at length, thinking my selfe to be ridde of all danger: and beeing very dry, I went into the Village, and therow refreshed both my selfe, and my weary Horse. Wherfore hauing stayed about halfe an hower, and looking through the Wwindow of the house, where I was, towarde the part I came from, I saw comming a farre off vpon horse-backe, one verie like vnto the olde man, whom so farre I had left behinde mee. Wherfore I received no small pleasure, thinking now assuredly, that if once we had mett againe, no man should put vs asunder any more, vntill the time we were at Erno. Hauing so purposed, I went foorth, and seeing it was hee indeede, went and mett him. Are yee there yet Sir said hee, I would haue supposid

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sed you to haue been foute or fift miles further; but the fault is in your selfe, and not in my hotryng. For you did but little continue in the right way; and haing gone but a quarter of a mile from me, you went astray, as if it had bee[n] of set purpose to follow some other; and furthermore, haing often called to you, for to reuoke you againe to the right way, yet did you still pricke forward, as if yee had not heard one worde. Haing heard him say so, I would not replic thereto, but willed him to alight from his Horsc, and take a litle Wine for his refreshment. He would do neither of them, but willed mee to goe with him, if I were readies, offering willingly to conduct mee the rest of the way, seeing the day was alreadie almost spent, and that wee shoule bee constrainyd, both to lodge in the next Bourrough. Wherbynto I condescended willingly: But first (sayd I) I must intreate you of one thing. And what is that sir (sayd he?) I answered him, that it was to change Horses with me for that one day, to th' intent he might ride a litle more easilly; because it grieued mee to the heart, to see him so cruelly tormentid, by sitting so long on the backe of his sillie Horse. And as for mee (sayd I) am much stronger, and shall indure more stoulty then you, his hard and trosting pace. Hee on the other side wounded much; and the more hee did wounder of this extraordinarie courtesie, the more hee thanked mee, and refused the offer of the same. But at length I yrgod him so, that I made him yeilde to my will: and beeing both mounted againe a new vpon others Horses, wee made forwarde to our iourney. Wher all the way long vnto night, could I scarce make him speake one word, or two: but still hee gazed on my face, wheresoever I would turne mee, even as if I had been some yn-couth creature come from *Tigrabona*, or *Terra Florida*.

VVich

Which grieved mee verie much, haing thought to  
haue spent the time with him farrre otherwayes then so.  
But what remedie? At length we came to our Lodging, beeing both of vs  
astonished inough at other. Where beeing come in, and  
hauing sitten but a litle space, hee went soorth againe  
about the doores, when I began to finde my selfe very much  
altered, and diseased. And after I called for some Wine, and  
had make haste of our Supper, that I might goe to bedde,  
because I was wearie.

Soone after I had drunken a litle, and indured the heate of  
a great fyre, my heart grew incontinent very weake and  
faint; and therefore made one make ready my Bedde, I  
wenclimmediately and reposid my selfe therin.

The honest man hauing heard how that I was diseased,  
and had gone to bedde, came running vp sodainely to the  
Chamber where I lay; and in ende, began to speake vnto  
mee, asking how I was? and bidding mee be of good com-  
fort, for that hee would compole for mee a kind of drinke,  
which should incontinent restore againe to mee my health,  
seeing (as he did suppose) it had proceeded of nothing but  
wearinessse. And hauing composed the same by the inter-  
mixtion of diuers Spices and Dregges, he made me drinke  
thereof: for such did hee euer carry about in his bagge,  
whatsoever befell vnto him. Then after hee layde a great  
many Coueringes vpon mee; and by those meanes, hauing  
sleped, & sweat in the space of an hower, I founde my selfe  
pretty well againe. And so euen as Lazarus did from his  
Graue, so I arose againe from my Bedde, wherein I was al-  
most dead; and then after went downe to supper. Where  
I saw, that they were not as yet sett at Table, euen as  
if they had forscorne what should happen vnto mee.

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The aged man, with all the remnant of the house, rejoyced very much, seeing the Physicke to haue made so good operation, and immediatly thereafter, wee went to supper all together. Which being ended, and that night spent, we arose early in the morning, and went toward *Erys*; which from that place, was distant some halfe dayes journey. When in the meane season I perceiued, that his eyes were still fixed on me, gazing as he had done the day before, without speaking almost one worde, except when he was demanded. And yet would I not be inquisitiue of the cause thereof, but patiented a little with my selfe, to tri what fruite his silence and gazing would bring foorth in th' end. Hauing continued our journey, while about nine of the clocke, wee came to a little Bourrough, lying some small space off from the hie-wayes; where both after one consent, we went to breake our fast. The which hauing ended, and paied therefore, he arose from table first; and as I was rising, to haue followed him, I perceiued lying on the table a peece of Linnen cloth, hauing somewhat closed therein, the which he had negligently left behind him, having taken it out of his pocket, to th intent he might finde the easier some small money. I opened the cloth, and found therein some Crowsnes, and olde Angels; and so thrust it vp in my pocket, thinking to impetrare no small thankes at his handes, for restoring againe the same vnto him, and so went foorth after him with diligence, misknowing any such matter. When we had now come neare unto *Erys*, he willing to give som little penny to a poore woman, that sat by the way-side, and hauing to that intent put his hand into his pocket, founde therein small stuffe inough, but not the Gold, which he supposed to haue been therein. So he began to spurre his poore Horse, and goe backe againe to the Bourrough, where he supposed to finde

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finde it yet lying on the table : But suddainely I called him to mee, and in few wordes, bade him be of good comfort, and take courage vnto him, for that I had in my pocket, the Phisicke which was able to cure his carefull disease ; whereof I would be no lesse liberall vnto him, then the night before, he had been toward me, of that which he carayed about in his Bagge : so I pulled it foorth, and gaue it him in his hand . Which when he had receiued, he thanked mee ; yet not uttering many wordes : and now more then before, amasing and gazing on my face, so that I was not a litle ashamed, and would gladly haue knowen the rootiuе thereof, if my deliberation had not been to expect the vttermost, and conclusion of our latter departing. Now were we come vnto the Towne, where hauing entered at one of the Gates thereto, I would haue taken my leaue of him, and gone to dinner some where in the Towne : But suddainely he turned him about, looking very stormy-like, saying : that he had rather loose the third of all his goods, then that I went not to dine with him in his owne House : and if I would not so do, that thereafret no meate would seeme pleasant or sauorie to his taste. I, not willing by any meanes to displease him ; and seeing such strange operations follow vpon our late acquaintance, went with him, according to his earnest desire . And hauing rested a litle togeather, we went to dinner ; hauing such entertainment, as might be prouided in haste, and further content sufficiently our suddaine arriuing. The dinner finished, we arose from the table ; and being about to take my leaue againe of him, he drew me a litle aside, willing mee to goe with him, and see the easements of his Lodging ; which (as he said) were very prettie : and offering to shew vnto mee the whole particularities thereof. So I went with him, thinking of nothing lesse, then of shar,

which

which soone after came to passe. For which had shes soe obne  
entered into one of the Chambers, when he began to speake  
vnto mee such wordes as followeth.

Sir, I beseech you, wonder not, if in the proesse of our  
journey, I haue vtered vnto you, but a few wordes, and  
that is so wayes agreeable to your frequent, and recreatiue  
demaundes; For oftentimes when out of the griefe, and a-  
bouydant dolour of my vexed heart, I would haue vttered  
vnto you some little passion of my sorrowfull minde, yet  
was not my tongue able to expresse so much as one wordes  
correspondent to the interiour, and agonizing motions of  
my sorrowfull and distressed heart. For of three Children  
whom God had raysed vp vnto mee, two be dead: as for  
the third, and first borne, I am not certaine, if he be yet aliue,  
or not. Having sent him of a little Boy, vnto the Towne of  
*Emden* in the *Lowe Countries*, there to leavue the Country  
Language; and so therafter, to traffike the better in these  
partes: But since that time, (which is about twelue yeareas)  
haue I neuer heard any word concerning him. W hitherto  
these many dayes, haue I euer conjectured with my selfe, that  
God had made me altogether Childelesse: euen vnto this  
our ioyfull meeting together: where now I beginne to  
hope a little, that I shall see him yet aliue againe, seeing as I  
doe suppose, hee is not very farre from this place, where  
I stand. Furthermore, as I doe almost perswade my selfe,  
first by that fathery, and admirable courtesie, which yee did  
yse towards mee, in lending vnto mee of your Horse, & ca-  
sing of mee with your owne incommodtie: Next, in sauing,  
and rendring to mee againe, my Gold, which otherwayes,  
I suppose had been lost, and not a litle grieved therfore:  
Seeing that it was an old debt, and had plaid so long ther-  
fore, that almost every peany did cost me a pound: and yet  
must

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must I glue it all to my creditors, except I would be fuite vp in prison, or sell my little Possession. Thirdly, because your accent doth not well agree with the purtie of the French tongue; so that either you must be a Stranger, or else haue remayned long in some straunge Countrey. And fourthly, considering your age; which apparantly accordeth with that of my Sonne, if he be now alise: togeather with the towne and place, wherevnto yee haue addressed your selfe, as it were doubting, and searching your Fathers house: I can not, I say, but perswade my selfe, that you are my beloved Sonne, whom I thought to haue been lost; and that all the extraordinarie courtesie which I haue receiued of you by the way, hath proceeded from the loue and affection of my owne Childe; and that now yee are in your Fathers house, who speaketh vnto you such words. Therfore I doe beseech you sir, that in few words yee would resolute, and cleare my thoughts, of such tormenting doubtes, declaring vnto me, the whole veritie of this matter, if yee be my Sonne, or not, to th' intent, that my sorrowfull and afflicted heart, may from henceforth, no more be rent and torne, by such swarnes of doubtfull cogitations.

And haning ended his speach, he weeped most bitterly, so that the teates ranne abundantly downe ouer his white haire, and therfore had almost made mee weepe with him, for verie compassion I tooke of his sorrowfull fortune: and thus I answered him, and sayd.

Sir, ye haue declared vnto me very strang & woundrouse matters, and what hath befallen you; so that scarce would I beleue a great many of your wordes, if it were not for the great truth, and loyalty, which I know to bee in you. Therfore bee not deceived by any false imagination, hitherto imprinted in you; for, as concerning the lening

*The Resorged Transl.*

of my Horse, that was onely an act of pitie and comisera-  
tion, which I had of you, hauing seene your olde and de-  
creped body so tormented & wearied by your owne Horse,  
that went trotting so hardiy vnder you. As touching your  
Gold, I did therein only ditcharge a Christian duety, by ren-  
dering against vnto you, your owne goodes, wherunto my  
conscience could haue claymed no title or right. And fur-  
thermore, my intent was not, either to haue inquired for my  
Parents, or sojourne any space heere, seeing they be farre  
from Fraunce, and I do now passe by this Towne, as the rea-  
diest way, conducting vnto a certaine place, where doth re-  
maine a young Gentleman of our Countrey, whom I goe  
to visite. As for my selfe you must vnderstante, that I am  
no French man, but a Stranger, borne in Scotland; and my  
name is Aretocles: Therefore be not any more deceived  
by your imaginations; for I assure you, that I am not your  
Sonne, as you haue gladly supposed.

With this the old man, hauing seene how farre his thoughts  
had disappoyneted him, was very like to haue giuen vp the  
Ghost, for the great griefe and sorrow that he receiuued, so  
that he could not say one word more, but still weeped con-  
tinually, looking downe towarde the ground, vntill such  
time, that I had comforted him the best I could, and sayd,  
that if his Sonne were yet aliue, it might be that God would  
take some compassion of his olde and sorrowfull age, by  
restoring him againe to his Father. So he began to di-  
minish a litle his griefe, and to be more patient; seeing all that  
he would either do, or say, could nothing availe him.

The day being now very much spent, I would haue de-  
parted; but he yet requested me more earnestly then before,  
that he might finde so much fauour in my sight, that I would  
at least, stay that one night with him; seeing that he was so  
farre

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farre disappaynted of his purpose, and had so farre mistaken me. I not willing to a lde affliction vnto the afflicted, agreed willingly to stay with him, for that night ; hoping thereby, to solace & recreate much his heauie spirites. And immedately after, we went foorth from that Chamber, to see the rest of the Lodgings; when in the meane season I tooke the boldnesse, to aske of him, what was his name ? and if he were of any trade or occupation ? He answered, & sayd : Sonne, (for so did he often name mee thereafter, and I him Father) I am but a poore man, (if poore hee bee, who possesseth but small store of earthly goodes) nor of any Trade, or Occupation ; but do maintaine my selfe, & my litle familie, by the yearly profitte of a few Vines, and Cornes ; which also a few acres of ground, doth yeeld vnto our bodily nutriture . My name is, *Jacques Ferrand* ; but my neigboures haue added therewerto an other name, or rather changed the former, and doe call mee, *Euphronius* : howbeit I merite no wayes so high and glorious a name . At length we came downe to a lower roome, where his Wines, and other prouision did lie; which hauing seene to be in good store, vnto the number of seauen Tunnes . Father (said I) you haue heere plentie enough of Wine, for your little Familie : and verily if it were in our Countrey, it shoulde worth no litle money . I Sonne, (said he) I thinke that to be true, seeing that in your Countrey, there is plentie of all good Cornes; but no Vines growing : whereas in this Countrie hereaboutes, there be but few Cornes, and abundance of small Wines . And furthier, wee haue no commoditie of Water for transporting, or selling of them to forraigne Marchants ; so that we are constrained, either to let them be lowre in our Cellar ; or else for two, or three Crownes a Tunne, to sell the to some of our neigbours . Having in the end, viewed the whole

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Lodging, wee went abroade to the Fieldes, where he did shew vnto mee, that little piece of Ground, which vnto his Familiie did yearly yeelde their dayly bread. Then sayd I vnto *Aretocles*, (but after yee had gone out of the Towne, togather) how spent yee the rest of the day? Did hee not torment and vexe your cares with too much babling talke in telling woundres, and lying tales, of the time bypast; as doth commonly men of that age?

Nothing lesse (sayd *Aretocles*: ) and if it please you to bee patient, and for a litle space giue attentiuē care vnto our wordes, yee shall heare vs discourse togeather, from the first beginning, vnto the ende, even as wee did that day, being in the fieldes. You say veris wisely *Aretocles* (said I) and according vnto your will, from henceforth will I holde my peace, and hearken vnto you both, attentiuely. Thus *Aretocles* began to talke with *Euphranorus*.

*Aret.* I doc, thinke Father, that yee haue heere, veris sweete and pleasant Fieldes, both for Wines, and other Fruites, that groweth most beautifully therein: and according to my weake experiance, there be verie few, in all this Region, who haue growing more sweete Corne, then yow howbeit the same be but of litle quantitie.

*Euph.* Thou sayest truthe Sonne: but thou maſt vnderſtand, that thinges go farre otherwayes, then thou doſt ſuppoſe: for the Corne, which is not ſo plentifull among vs, as the Wine, is yet ſufficient for Bread to ys all: and the abundance of Wine, doth euē no more, but furniſh vs wiſh Drinke. And ſo vnto the ſmall quantitie of Cornes, thereris a force equall, and coꝛſpondent to the little ſubſtance, diſperſed throughout the great quantitie of the Wine; ſeeing neither of them doth exceede the other in qualitie.

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qualitie, and goodnessse; but onely in quantitic, which importeth nothing.

*Ares.* It seemeth vnto mee, to bee a paradoxe, that whiche yee doe affirme for veritic among you, that are Husbandmen; and because I haue but litle, or no skill of such mat-ters, I will not descant any further therein. But I aske one thing of you, if it be true, or not: that you doe all indifferently both poore and rich, murmur against your Kinge: for that (as they say) hee burdeneth you verie sore, and inticeth him selfe of your goodes: so that many of you can scarce entertaine your poore Families, whereas yee haue yearlye rent enough sufficient to doe the same?

*Euph.* It is true, that many are grieved with such dealings; but chiefly the poorer sort, and most indigent: and howbeit their shoulders be more feeble, yet doe they beare the heaviest burdenns: whereas the richer, and stronger sort, by Mony and Bribes, giuen to the Rent-gatherers, take scarce halfe burden on them: and many doe escape free from all charges.

As for my owne part, howbeit I be taxed to be worth more, then my Rent can yeilde, and so am forced to pay more then equitie would demaundes; yet will I not therefore grudge and murmur against my Prince, thinking that hee is not made priuie to the manifolde abuses, committed by his Officers, to the great hurt of his poore Subiectes, and prejudice of his Highnesse Honour: and if hee knowe such vnlawfull thinges to bee executed, his Wisedome would suffer no longer, such pestilent corruption and inqualitie, to spread it selfe any further, but would finde out some hastic remedie, to cure these vnbolsome diseases.

*Ares.* It might be so Father, as yee haue said, although  
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thereof I am not assured; yet of one thing can I assure you, that in our Countrey, matters go not so; for the King, and his people, do so mutually concurre and agree togeather in one minde, that he doth not charge them any further, then they be willing to giue vnto him; and oft times do voluntarily offer that, which he would not haue demaundered, holding this for a generall Axiome among them; that, a iust and godly Prince is more precious, then either Gold, or Siluer.

*Euph.* It would then appeare by your wordes, that your Countrey is most blessed and happie, being ruled by so fine a Prince: and hee againe most blessed, and potent, hauing rule and dominion, ouer so louing, so mighty, and obedient Nations vnto him. And as we haue heard by certaine report, hee is indecede a most gallant Prince, giuing place to none other, either in Wisedome or Learning, and all other Heroicall vertues: And how lately he hath succeeded vnto the Crowne of *England*. Furthermore, there runneth no little bruite in this Countrey, that withio a few yeares, beeinge once well established in his new Kingdomes, hee may arme himselfe against vs, with purpose to conquer the possessiō of our Land, wherevnto he claymeth title & right. As for my owne part, I remit such high matters, to be decided by more subtle and politike wittes, then is mine: Only doe I know, that many there bee, who doth affirme, that if they were conquered by the sword of any forraigne Prince; and that they were forced to enter into subiection of a Stranger, they would more gladly yeeld obedience vnto him, then to another, seeing that he hath the name throughout all Nations, to be a verie liberall, bountifull, and mercitfull Prince; beloued of all his Subiectes; not given to auarice, pride, or luxurie, and such other vices, whereunto the fragilitie of common Princes, is often inclined. In so much, that it is a  
thing

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thing most wunderfull to heare, how much he hath bereft  
the hearts of some of my good neighbours, who haue often  
in their mouthes those wordes; *O le brauery d' Angleterre,  
eto' Escosse.* Then if so it bee (as verily I doe beleue) that  
hee is thus adorned and beautified, with such a multitude  
of rare vertues, and that once the King of Kinges had de-  
creed within his heauenly Cabinet: yet further to adde vnto  
his former Kingdomes, such an other as is the Realme of  
*Fraunce*: then shoulde he haue subiect vnto him, a Countrey  
most worthy to be gouerned by so excellent a Prince,  
and him selfe yet more worthy to haue the rule and go-  
uernment ouer so gallant a Kingdome. And seeing that  
a King beeing once settled in any neighbour Countrey,  
whether it were by Conquest, Succession, or Election, hee  
is no more to be reputed as a Stranger; but rather ought to  
be obeyed & honoured, euen as if he had raign'd ouer them  
many yeares, and had been borne Heyre vnto the Crowne,  
and that within the boosome of the Countrey. I could  
gladly obey such a one, rather then any other forraigne  
Prince; and giue vnto *Cesar* that, which is *Cesars*. But most  
of all, seeing he doth deterue at his Subiectes handes, not  
only so much, but much more also, if they were able, to  
render it vnto him. This doe I say, not that I would wish  
for my owne part, any such alteration; or that our famous  
Kingdome were eclipsed of the holsome beames, and radi-  
ous light, which doth procede from our naturall, and no-  
ble King *Henrie*; whom we ought to honour and reue-  
rence farre aboue all others, as beeing our most lawfull and  
legitimate Prince.

*Artes.* Thou hast sayd both well, and wisely, and as it be-  
commeth a true Subiect vnto his soueraigne Lord; and  
herein further hast thou declared manifestly, that thou art

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not partiall in thy judgement, as commonly other men bee  
who like vnto the Crow, doe euer esteeme their owne  
Birdes to be the fairest, althoough they were never so blacke,  
and chyll fasshioned. But tell mee, I pray you, is it true or  
no, which I beleue of you? I doe perceiue that yee are full  
of whitcheires, and thereby I do conjecture, that of conse-  
quence, yee must also be full of yeares: and beeing so aged  
and poore, as thou appearest to bee, I doe thinke thy life to  
be verie miserable, seeing that age it selfe, is but a naturall  
disease and maladie, and the nearest degree vnto death.  
And so much the more doe I holde thee to be vnhappie, if  
thou haft contracted, and drawen on such a burden of  
yeares vpon thy selfe, hauing euer still been inclosed within  
the ruinous walles of thy litle and poore Towne, where  
thou couldest haue but an vnplesant, and beggerly life:  
and if it so be, that thou goest never abroad to view and taste  
the manifolde pleasures, and rare delightes, which are to be  
found, by viewing and considering forraigne Countreys,  
and Prouinces hereaboutes, which were able, not onely to  
delight and recreate you, but also shoulde perhaphe intriche,  
and in end bring you vnto the sweete harbour of all con-  
tentment, and perfect felicitie.

*Enph.* O Aretocles! thy youthfull thoughts (as I doe per-  
ceive) can make no true Oracle proceede from thy lippes;  
seeing thy wanering conceites haue bereft thee, of thy in-  
ward sensess. Although I be aged, and full of yeares; yet  
is my age no burden to mee at all: and howbeit my body is  
waxen more feeble & colde, yet my spirit waxeth stronger  
and more powerfull within mee: and the more my youth  
hath been vndefiled and pure, the more now is my age re-  
warded with pleasure. My deare Sonne, let not thy sensess  
be so drunke with errour, as once to thinke, that the mo-  
mentaneall

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mantaneal absence, or separation of the body & soule, is that, which commonly we do call Death. But rather thinke, and beholde, how that the Serpent, by creeping through some narrow & vneasie passage, thrusteth off his old & wrinckly skinne, and sodainely waxeth young and lustie againe. And further consider, how that the Stagge (if it be true which is reported of them) by dewowring of the Serpent, although he be old, yet taketh a new courage to himselfe againe: and how curiously he goeth vnto some desart place, where he casteth his Hornes and for feare that he should be a prey vnto his enemies, having thus layde aside his naturall armour, stayeth there still, vntill such time as his Hornes haue sprung out of his head againe. Even so is it with them, who are beloued of God, for they doe onely shake off, and cast aside the old and deformed courting of the body (albeit not all at one time) hereafter to be clothed againe, with a more heauenly, precious, and purified body. And although when they are hid vp in the earth for a while, and covered from the sight of our darke & bodily eyes, we suppose that they be dead, yet a little after, they arise againe, and come foorth out of their Graues, and Desarts, hating recovered during that time, a more excellent & permanent garment, then they had before, and hauing troden vnder foote their deformed & decreped yeares, doth shine thereafter, and glaunce in almost glorious and triumphant youth descending from the high light of the euerlastinge, and most blessed throne of God himselfe. By whose power, they are no more subiect vnto the varietie and change of times, in fading and waxing olde any more: but thereby haing participation of an heauenly essence, are also made partakers of an eternall, and celestiall life. Whereas Serpents, and all other liuing creatures, let them prolong their liues so long as they can, by what yearly sub-

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terfuges

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terfuges they please; yet must they all die in th' end; and that without any hope to be restored againe to life. And where-as thou dost suppose, that age is vnto me so insupportable a burden, euen as if I were strengthlesse at all, and yet had the Heauen to vphold and beare vp with my shoulders (as the Fables doth report of ~~Asias~~) herein thou art also very farre deceived: For if the youth be modest and temperate, not flowing or fleeting in the middest of vices, and earthly pleasures; but trayned vp in Vertue, led by the bridle of Temperance and Wisedome; then the old age is nothing else but a Crowne of glorious Contentment, reioycing and delighting much the man, who so happily hath spent his youth, by calling againe to his memorie, how duely and uprightly he hath liued so many yeares, hauing all that time, attended on his God, with a round and good conscience, not feating the reproch of any man. As for them who haue not followed this pathway, no maruaile it is, if the commemo- ration of their by-past liues, which they haue ledde in the middest of wickednesse & mischiefe, doth still accuse them, and their old ages induring the same with much heauie displeasure, which tormenteth them inwardly with the terrible remorse of an euill conscience; laying before their eyes the forethought felonies of their corrupted youths; and in ende, threatening them with the suddaine dissolution of the body and soules which vnto them, is the beginning and passage vnto perpetuall death, if in their life they haue not repented them thereof. And such properly and verily doe die (if so they continue vnto their graues) since their soules, after a certayne season, are not againe clad with heauenly bodies, and celestial garments, as the others bee; but are of a worse estate then the vile and bruite Beastes, which so much they did vilipend ypon earth, hauing body and soule both togeather,

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together, ever consuming, and never consumed, by the per-  
petual torments of Hell: whereas the sillie beastes, having  
once breathed out their carcels life, thereafter doth feele no  
more, either pleasure, or paine. Furthermore, howbeit I  
would graunt to thee, that the separation of the body  
and soule, were death (as men doe beleue) yet if it proce-  
deth of age, and that man beled thereunto by the multitude  
of yeares, he ought to imbrace the same the more willingly.  
Neither ought that man, who is indued with any litle  
sparke of reason, to be afraide of Death; seeing the verie  
Beastes doth oftentimes reioyce therat: as it is reported of  
the Swannes, who a litle before their death, sing more sweet-  
ly, then any time before in their life. And whereas thou  
holdest my estate to be most miserable, for that I wander  
not abroad, trauersing many Lands and Countries, either  
to enlarge my litle possession, or else to increase my pleasure,  
by the sight and varietie of Townes and forraigne Nations,  
with their diuers and vncouth customes: I doe herein hold  
my selfe most happie, and this to be a peece of prudence, ra-  
ther then of follie. For what can it availe any man, to goe  
borrow from his neighbours that, whereof he hath plentie  
enough within hitnselue? Or is the facietie that filleth him,  
who eateth and drinketh thrise a day, greater then the fac-  
ietie and fulnesse, which satisfieth him that eateth and drink-  
eth but once or twice in the day? They are euē both fil-  
led and satisfied alike, since both of them receive a like great  
contentment, and neither of them desith any further, but  
both give thankes to God, the giuer of the same foode.  
Why then shold I goe seekke such things abroad, with ha-  
zard of my body and goods, or hunt after vncouth and v-  
nknownen pleasures, which being so, can not be desired, and  
further do not stand in need thereof? For if I had neede of

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any thing, and would not seeke to possesse the same, then were I more senselesse then the Beastes themselves; who not onely nourisheth them selues abundantly, during the Sommer and Heruest, but also cunningly prouide for the stormie colde, and pouertie of the VVinter. And how little souer my goodes doth seeme to an vnſatiable heart, yet do I assure you, that I haue never lacked any necessarie thing, whereby I might lead a most happie, pleasaunt, and long life, and attaine to such a faire, and white age as this, wherein I doe florish preſently. And further I haue euer had ſome little almes, to beſtow vpon the poore, and needie. Hath he not euē riches abundantly, who needeth not either to flatter or borrow? No greater pouertie can befall vnto man, then the want of VVifcōme; whereby he ſhould know, how to gouerne himſelfe: and more miserable is the pouertie of the minde, then of the hody: and if we will giue credite to the Philosophers, Pouertie is but a branch of Temperance. Thus haue I liued a long, & pleasant life, within the ruinous walles, and little freedome of our Towne; euer vnto this time, that I was forced by one of my neighe- bores to go to *Poictiers*, and there plead for my owne before the Judges; and to in end recovered the litle ſumme which was almoſt lost. By the way, if your fidelitie towarde me had not been very great, and if this accident had not arrived vnto mee, I thinke I ſhould never haue gone out of our owne territorie, to hunt after any new-found Lands, or rare pleasures, and ſo to follow Birdes ſteeing in the ayres ſeeing that I may finde all within my lide Parish, that I do ſire, with ſmall paine or cost, which other men goeth about to finde, by ſo many crooked and vneuen wayer, with ex- traordinarie expences, and can scarce finde in a whole King- dome. And howbeit this place be not alike beautiſt in  
every

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euery mans eyes; the Walles, Fortes, and goodly Buildinges thereof, beeing all beaten downe by false zeale, and pretended Religion, so that no Papisticall, or painted Miracle, can restore the same againe to their auncient dignitie: yet ye shall vnderstand, that the tent and reuenew, which is sufficient to nourish the possessor, is not too litle vnto him, neither yet vnplesant: and where contentment is not, there can vertue or riches haue no inheritaunce.

*Aret.* Thou hast almost perswaded mee, to imbrace thy poore sort of living, seeing it hath so much strength in it, as to bring any man vnto perfect felicitie; which is the onely Butte I layme at. But I do thinke, that the meanes to attaine thereto, are too bace for my Noble race and progenie; whereby I shoulde degenerate from the Noble blood of my auncient Progenitors, if so I were tyed to liue all my life, most like vnto a Birde fettered fast in a Cadge, and dravwen from her naturall libertie: or to an Hermite lurking in a Desart. And yet for all that thou hast sayd, thou must confess one thing, that seeing thou art full of wisedome, and experiance, thou doest not well, in hiding of the same from others, as a Lampe of light couered with a Bushell. And therefore shouldest thou leaue thy little House and Familie, and goe quickly vnto some Princes Court, where thou mightest doe more profitable seruice vnto thy Prince or Countrie, then thou canst doe remayning heare. And were it but to see thy owne King, accompanied dayly with so manie Princes, and others of the Nobilitie, who are about him, I thinke that the verie fame of so rare and pleasant a sight, shoulde be able to draw thee from thy solitarie life.

*Emph.* My Sonne, as thou art almost perswaded, by the veritic of my words, so I do hope, that thou shalt be fully

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before thou depart from mee : for that I do perceiye our intentions to be both but one, and the way onely divers, to attaine vnto the same. As for any VVisedome or experiance, that seemeth to be in mee, yet doe I thinke, that it shoulde be an vndecent thing vnto mee, to goe to any Princes Court, and there make open shew and profession thereof, with my decreped body, and white haire, where is oft times no litle store of men, both wiser, and more expert then I am . And so(not without great reason) shoulde I be mocked of al men, seeing mee to haue taken so much trauaile, in leauing my housshould affaires, and yet for all that, to haue so litle profited, sauing only that I shoulde grow wiser in time comming, and goe no more that foolish way . God, who is our great Soueraigne, although he be euerie where; yet is he more resi- dent with one, then an other : And if so it bee, with whom should he rather dwell, then with a content heart ? And if the heart be content, and haue the spirituall presence of that great Prince, whose will and commaundementes are agreeable to such a one ; then shall he also be willing to obey and honour his earthly Prince, in so farre as he ought, wheresoever he doth dwell: and so never seeing him, shall he both be content him selfe, and satisfie his Prince, according him selfe vnto all his Commandements . And furthermore, many there be, who goeth to Court, hauing their Pockets well stored with good counsaile, and will, to pleasure the Com- mon-wealthe : but before they can winne but halfe way, they loose all out of their pockets ; and before they can enter by one or two of the Gates, they forget the errande wherefore they came, hunting onely after their priuate pleasures and commodities . It is a thing indeede very acceptable vnto God, and pleasant in the sight of men, to see a godly King, ruling with justice and iudgment : but howbeit Kinges and  
Priores

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Princes be compared vnto Gods vpon earth, yet are not all their followers to be compared to Angels, whose office they beare on earth. For many there bee, who presumeth to disfigurte the glorie, and roote out the memorie of their Prince, some by their felonious infidelitie, others by some other vnlawfull and disloyall actes. And so I do thinke it most expedient for the remenant of my life, to pleasure and profit by all meanes, the poore neighbours of our destresed Townes whether it be by good counsaile, good deedes, or any other meane possible to mee: Assuring my selfe, that my good counsaile shall among them be willingly imbraced, and my selfe more respected & honoured, then I should be, going to Court so, as ye do counsaile mee. But what is the cause *Aretocles*, that seeing thou desirest such thinges, as are verilie to be desired, yet thou canst by no meanes goe the right way to attaine to the same? As I doe suppose, thou dost cast no small Projec tes in thy minde, and builde no small Castles in thy braine, seeing thou doest so much boast of thy Nobilitie, and forefathers. Tell mee therefore in few wordes what is thy opinion? and whereat thou wouldest beginne to attaine to thy purpose?

*Aret.* Not so Father, but my Projec tes be verie likely, and appearing to take some good effect, if Fortune cravie not my glorious deiseigns: and further I doe not build any fantastike Fort in the ayre, as thou supposest, but that which I minde to builde, shall be vpon verie Rocke and Stonie ground.

*Euph.* I beseech thee, say on Sonne: for thou art very pleasant: Where is thy ground-stone?

*Aret.* First, thou must understand, that the Ladder which I doe minde to climbe, is verie high, and tottering: the stcps beeing but few in number, and farre distant the one from the

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the other. But what shall we say Father? All things that are difficult are not also impossible. God bringeth to passe dayly many things, farre aboue the reach of mans expectation. And further ye know what the Prouerbe doth say; *Fortune helpeth the hardie.*

*Euph.* Thou hast chosen very craftily that, which is most proper for thy purpose. I did suppose that thou wouldest haue laid somewhat of the *Ladder of Iacob*; & haue brought forth some sentence of *Salomon*.

*Aret.* Neither haue I spoken any thing either against the *Ladder of Iacob*, or the *Proverbes of Salomon*.

*Euph.* But returne to thy purpose, and step forward.

*Aret.* The first steppe is Knight-hood: for as touching Nobilitie, I haue it by birth-right; my forefathers beeing all Noble, euuen from our first Father *Adam*.

*Euph.* Thou steppest verie Nobly Sonne: say on, what is the next?

*Aret.* The next is, to-be Baron or Lord: for to bee a Knight, it is now almost common.

*Euph.* Is that all?

*Aret.* Nay: but I thinke that it shall be very easie vnto mee, to aspire somewhat higher: for in Court I haue many Friendes, who shoulde be verie willing and glad to aduance mee, seeing thereafter I shoulde be wholly at their deuotion.

*Euph.* But whither wouldest thou mount & shew mee in few wordes?

*Aret.* And is it not stately enough, to be a Lord? I can assure you, that never one of my race, hath clymed so high: yet doe I thinke, that hauing once passed so farte forwardes and seeing yet many higher then I, I would not repose my selfe, vntill such time that I were enen at the Ladder head, and so made Earle, or Marqueissyea although *Cerberus* were standing

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standing there, to chase me backe againe. Many doth attaine  
vnto as great honours, who yet are not halfe so wortliche as  
I am: and (as that famous *Romane* said) the Dice are trowen &  
*Cesar, or nothing.* A couragious heart can finde no lette.  
Time bringeth all to passe, who can haue patience to attend.  
But that is nothing. *Rome* was not builded all in one day.  
Although I doe delay, yet will I not desist.

*Euph.* Then are there no more steppes in thy staggering  
Ladder: wherefore now thou mayest reioyce. But suppose  
that all the daunger of clyming were past: and that thou  
were standing on the toppe of thy Ladder, wouldst thou  
there stand still, and cast thy Anchor? or wouldst thou yet  
clyme any higher?

*Aret.* Whither should I goe further, I pray you? should  
I not heere inioy a most perfect felicitie; pausing the rest  
of my yeares, in great wealth, pleasure, and merrinesse?

*Euph.* It will cost thee no lide time, and expenses, Sonnes  
and thou shalt indanger thy selfe farre more, and all perhaps  
to attaine vnto that, whereunto thou shalt never reach.  
Wherefore my counsale is, for to desist from so dangerous  
and despaireful a way, and follow that, which is more com-  
pendious, and sure: that is, to content thy selfe with thy pre-  
sent fortune, seeing nothing doth stoppe or hinder thee,  
euuen presently to liue in wealth, pleasure, or merrinesse.  
As for Gold and Money, I thinke thou hast sufficiencie: and  
touching bodily giftes, thou hast no cause to complaine.  
Then, if inwardly thou be decked with wisedome, hast  
thou not alreadie, cuen as much, as an earthly man can desire  
on earth? Great callinges are little worth, if the minde be not  
content, and innocent. And hee, who hath store of all  
thinges requisite vnto the bodily sustentation, pleasure, and  
succeration of mankind, without any great paine or laboure,

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and yet hath not his insatiable cupiditie filled, what earth shall be sufficient for him to tread vpon? Shall he not hunt after a part, cuen the whole world? From one world, shall he not goe vnto infinite worldes, cuen as desired Alexander the great? Shall not one desire bring on an other? From one acre he shall goe to more; and so multiplicie in his owne concupiscke, vntill he haue desoured vp the whole belly of the earth; and then after, the other elements: and shalld at length, desire to haue rule and dominion ouer the Moone, the Sunne, and the high Firmament.

*Aret.* Not so Father: I would wish to slie no higher then the earth; and would be verie well content, being once placed in the highest degree of the Ladder, and would not seek to clime any higher. And howbeit thou haft sayd truly, that I haue no want of Gold and Money, to entertaine my selfe, and buy euery yeare some three or fourre suites of simple Apparell; that is nothing to be compared vnto the name and title of an Earle or Marquais, who haue many vnder them, farre greater then I am: and it is onely the Honour, that so much I desire. Although my enterprises be not likely vnto you; yet there is nothing impossible with God, who bringeth many sorcer tossed and tormented Ships vnto some good and safe Harbour. But first of all I must make haste and goe to *Italie*, there to passe the time for a sealon; and next through *Germanie*; and then after with all possible diligence, to make home vnto my owne countrey: for a litle delay, may be a perpetuall let vnto my glorious desaignes; and occasion must be caught by the haire of the forehead. I will first purchase to be a Knight: for heere must be the key and entrie vnto all the rest.

*Eph.* O *Aretocles*! wherein doth it consist to bee a Knight? is that an honour for euery man? Is it a thing li-

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mitted by value, or by honour and vertue?

*Aret.* It is verily a title of honour; and hereby are the Knights distinguished from other common men, because they haue this word (*Sir*) prepended to their name; which is no small credite vnto them. Neither is it a title verie easie to be conquered: for albeit some doe obtaine it by merite, yet others buy it full dearely, by paying a hundred pounds or two therefore vnto him, that intercedeth for him, at the Kings hands.

*Euph.* Tush my Sonne, let not this monosyllable (*Sir*) which consisteth onely of three letters, so tickle thy corrup-  
ted braine, seeing that for Gold or Money, others may bee  
participants thereof as well as thou. Then canest thou  
haue no true Honour thereby, if thou go about to conquere  
it by vertue of thy Purse, and not by some true Virtue, and  
notable seruice done to thy Prince, or Countrey; the which  
might procure and merite the same; and make it to be vo-  
luntarily offered to thee: for Honour is not Honour, if it  
proceed not from vertuous merites: neither can true Ho-  
nour endure to be a servile slave vnto gold or siluer.

*Aret.* At least Father, shall it then be lawfull for mee, to  
obtaine the same by Vertue, by my Knightly behauour, and  
such other valorous deedes; seeing the other way is not so  
agreeable vnto thy opinion, neither yet so honest.

*Euph.* O Arestocles! if so thou hast decreed with thy selfe,  
and that of force thou must change thy former estate, to att-  
aine to thy purpose, this last is the true and readie way. For  
what should it availe thee, if thou mightest fill vp a whole  
sheet of paper with titles of thy pretended Honour, and  
that in the meane season, thy Virtues, and excellent gites of  
Nature, were so few in number, that they might easily be  
comprehended within the litle compasse of an halfe-penoye?

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True:

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True Nobilitie consisteth not in Lynage, Lands, or Posses-  
sions, but in Wisedome, Knowledge, and Vertues which in  
man are verie Nobilitie, and lead him vnto high dignities.  
The Nobilitie which we receiue from our forefathers and  
ancestors, because it commeth not from our selues, is  
scarcely to be counted our owne: and true Nobilitie descend-  
ing by race, prooueth base, if the present life continue not  
the dignitie, and doth not degenerate therefrom. It is not an  
emptie Tytle, or fantastike feste-conceite of the ambitious  
braine, that can bring a man vnto Honour and reputation,  
as common men do suppose; but rather the approbation of  
the rarer and wiser sort, which is more able to render the  
due merite and reward of Honour vnto every man, accord-  
ing as he hath deserved.

*Arct.* Father I hope, that before I haue performed my  
whole voyage, and scene throughly the Countreys of *Italia*,  
*Germanie*, and *Spanie*, with some others adjacent thereto, I  
shall come backe stuffed well enough with all those vertues,  
and many moe; so that it shall be very easie vnto mee, at my  
returning, to obtaine what I list: albeit it were but through  
the verie bruite of my name, that I shall make spred abroade  
of mee, before I be readie to make home: And that for the  
rare trickes, and prettie conceites, wherein I minde to excell  
at that time. I shal speake, and looke as *Cato*; my wordes  
shall not bee too copious, but full of wise sentences and  
enigmas, which I shall get, by heart, for the same purpose.  
Is not that enough Father, for a young man, that pretendeth  
vnto Knight-hood? If I can thus so cunningly go about in  
my youth, I pray you what may I doe, before I grow olde?  
Shall I not by increase of time, waxe stronger, and abler to  
clime the rest of those fugitiue degrees of so famous a Lad-  
der, and in th'end, enter into that prepared pleasure and  
joy.

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day, which I follow after so many dayes?

*Euph.* I perceue very well Sonne, that thou art not as yet, one of the wiest on earth; and many there be more prudēt than thou, who want not so much of them selues. Albeit that thou art composed of a more precious substaunce, then of the base and perishing elements, that is of one elementarie body and soule, partaker of an heavenly nature, making vp together, a most perfect and consummate buylding, the true image of the great Creator, and supreame Architect thereof: who hath chosen our bodies, as consecrate temples to his seruice, therein to dwell spirituall. And according thereto, howbeit thy face, and whole body, are formed so, to make thy eyes bent, and looke vp vnto the Heauen, and glorious Throne of thy maker, from whence the celestial, and better part of thee hath descended; and not to haue thy countenaunce and face bent any wayes, to looke downe toward the earth, wherevpon all creatures doe tread; and of all the other elementes, is the most base, and contemptible. Neverthelesse, euen as the Hogge hath his head and nose, euer still hanging on the earth, and deluing vp the fikhie foode of the Grounde, hath theretin such naturall pleasure and delight, that if any, turne his eyes vpward, to make him beholde the Heauen and Firmament, that are aboue his head, hee shoulde therat bee astonisched, and amazed most hidiously, vntill the time hee had turned his eycs from that delectable sight, downe toward the earth againe, to followe after the custome of his abominable fikhinessse, the doung hee treadeth on, and therin to grunstle againe. So thou, so often as I goe about to withdraw thee from thy earthly and sensuall cogitations, and to make thee lift vp the eyes of thy soule, and follow after that which is more precious then any Kingdome, and excedeth

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all other pleasures, that are beneath the Sunne; yet thou waldest euer the deeper, and wallowest thy selfe in the profoundtie of earthly and sensuall pleasures; which are nothing else, but shadowes, beeing compared with that true and permanent pleasure. Most like therein to the Hogge, with his nose euer gruntling in the filthiest filth & doung, not withdrawing himselfe willingly therefrom, to looke vp aboue.

*Aret.* Oh Father! thy wordes are verie sharpe and penitent, and woundeth my heart sore, then if it were pierced through with a two edged Sword: for thia, which I haue been building so many monethes, thou hast destroyed all in one moment.

*Euph.* But harken a litle *Aretoles*, and therafter say what shouldest. Thou doest appeare vnto common men, to be a verie wise, and discrete Gentleman, who looke onely to the face & outward shew of men, judging according therunto; whereas they ought rather to consider the interiour that lurketh: But if once there were some little boore or window, made in thy body, that might leade the sight of man vnto the inwardc agitations of thy minde; there should they cleerely perceiue what masse of dissembling hypocrisie, deceite, and vanitie, had swelled and puffed vp thy poore heart so high, that being now blinded with selfe-loue, and idle conceites of thy madde and fantastike braine, the wydesse and capacitiue of the earth, is no more capable of thy inconstant spirit, or able to uphold the troublesome burden of thy littel body. And how soever it be that thou dissemblest with me, by vterring some counterafete phrases, yet for all that, out of the aboundinge of thy heart, the lippes doe speake: and the more I labour to reforme thy ignorant yoults, the more I perceiue thou hast neede thereof; and thy youth doth never think that to be good, whole goodness.

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goodnesse thou seest not thy selfe.

*Aret.* Father, never man spake so vnto mee, as thou hast done: but almost every one, that was well acquainted with my humour, fostered mee in my owne concitess: And therefore is it no wonder, if thy speaches be so vncouth and vnpleasant, to my youthfull ears, that haue heard sing no such longes; and this long time been refresched with words more recreatiue, and acceptable vnto them. Wherefore, say on now Father, and I will gladly giue eare vnto thee, and hereafter follow thy counsaile, if thy perswassions can be so perswasive, as to perswade mee thereof.

*Euph.* O blessed *Aretacles*: if so thou doe, then shall I have greater hope of thy amendment, then I had before, seeing thee so bulke about thy Ladder.

*Aret.* Father, say on.

*Euph.* Sonne, hast thou euer seen thy face in a Mirrour?

*Aret.* And that very often.

*Euph.* Didest thou seeme beautiful in thy owne eyes or no?

*Aret.* I seemed not to be the worst faoured in the world.

*Euph.* But hast thou never heard among thy compaines, if thou were beautifull or not?

*Aret.* Verily I haue heard them say often, that I was indeede very beautifull.

*Euph.* And diddest thou beleue them?

*Aret.* Nay.

*Euph.* And why?

*Aret.* Because I supposed them to haue but feasted.

*Euph.* Why then doest thou not give credite vnto the Mirrour, even as others do, seeing it doth represent so vniuely the bodily colouris?

*Aret.* Nothing: because I haue found them to be comonly but lyers; some paring, some adding to the bodily proportion.

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proportion, and colour; and oft times making that to seeme faire, which is foule, blacke that is browne, some of a bigge vilage, and some of a verie little one. And which is yet worse, make Men like vnto Cannibals: giuing vnto them the heads of Dogges: and which I abhorre most of all, there be some scruting onely for Magike vses, which wonderfully doth represent to men straigne nations & peoples: where, in yee may perceiue what any man is doing in London, howbeit yee were distant your selfe therefrom many hundred miles: even as if yee were there present, beholding him steadfastly.

Euph. Then seeing thou giuest no credite, or verie small, vnto thuse witnessses, wouldst thou give credite vnto mee, if herein I shoule declare my opinion?

Aret. That will I gladly doe, seeing hitherto I have never found thee partiall in thy opinions, which maketh me to belieue the more that which procedeth from thy mouth, even as if it were some diuine Oracle sent from Delphos, or Iupiter Hammon.

Euph. Then courage noble Aretocles: thy companions haue herein been no iesters with thee, for thou art faire and beautifull indeede, as euer I haue seene any come hither from your Ile.

Aret. Those wordes please mee aboue measure: now I know that thou louest mee well.

Euph. I loue thee truly: but yet the veritie more then thee. And further (as thou mayest perceiue thy selfe) thou art of a goodly stature, and fine proportion.

Aret. I haue ever thought so.

Euph. Thus art thou happy, touching the outward giftes of the body; which are so much beloved, and desired of euerie man. In somuch that not without great reason, that

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Romish Pope hath sayd of your Countrey-men, that their faces did shaine and glaunce, like vnto Angels. But now, O noble, and faire Arcocles! this doe I not say, to make thee shooe forth thy hornes, and waxe proude, by setting thy minde aloft; considering that all the bodily giftes, (such as Beautie and Strength) doth within a few yeares euaniſh, and turne to nought; most like vnto the faire Flowers of a Garden: the day fragrant in Odours, to morrow withered, vnfaueris; therefore forsaken of every one, and cast vnto the dung-hill. But herein must thou endeauour thy selfe, to ſecke for to inrich and beautifie thy minde with inferiour Vertues, answering to the outwardgiftes of the body: to th' end that the Soule, which is heauenly, and the better part of man, may not be inferiour in Virtue, vnto thy withering and corruptible body, which is the worſer, and lesser part: thus they two being beautifull togeather, according to their owne due and nature, with a moſt pleasant and harmonious accord, ſhall make vp a moſt famous and heauenly edifice, made after the perfect patterne & image of God: appearing outwardly, what is within; that is, a masse Celestiall, full of all beauty and perfection, beautifull in the eyes, both of God and Man. And albeit the bodily giftes doe periſh ſuddainly, and decay, with their mortall and corruptible body, and ſubiects; yet is it not ſo with the ſoules Which is not corruptible, neither can die, or be consumed vnto nought: but beeing once ſent out of heauen, from the high God, is for a few yeares coniugyned with an earthly and bodily ſubſtanſes and then after diſſoluēd againe, from the body (which diſſolution we call Death) and is at length vniited againe with the fame, in the day of Resurrecion.

*Caret.* I understand well what thou haſt ſaid: But after all liuē things ſhall be paſt, whether doth the ſoule and body

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goe togeather? Doe they returme againe to inhabite the earth, and conquerre the possession thereof? For if I supposed it to be so, and could not in this lite, attaine to my purpose, at least that day should I runne a good pace before all the rest; yea, a berten then did the Disciple vnto his Maisters Sepulchre, there to take state & sealing of some great Kingdome or Empire: seeing at that day all shold be *Primo occupanti*.

*Euph.* There shall be no such thing in that day. While the Soule and Body are togeather on earth, although the Body, and attributes thereof, be then corruptible; yet the Soule, beeing so beautified, as I haue sayd, doth at that day, uphold and recompence, by his bountifull permanency, the mortalitie of the corruptible body, and is then clothed with that same body in essence; but much altered, and purged from any further mortalitie, predestinate from all eternitie, to mount vp vnto Heauen, and inherite with the Soule, the full presence of God; and so no more shall returme to inhabit the earth.

*Aret.* And what shall follow then after? Shall all men without exception, goe and inherite that felicitie?

*Euph.* Nay: but there be two sundry partes prepared for them; Heauen, and Hell. God in his Maiestie shall sit aboue, as a most iust and fearefull Judge, who cannot be corrupted by bribes and gites, as are the Judges heere on earth. There shall every man compearre personally, without proctor or aduocate, to lend their tongues, giuing in his owne defences, and pleading for the innocencie of his owne soule. In this iudgement, there shall be no exception of persons, no respect borne vnto the glistering, or soft apparell of Silke and Gold; but more it shall availe them, if they comothere, being able by their owne eloquence, to maintaining their cause,

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cause, not looking for the helpe of any Lawyer.

*Aret.* Father, I beseech thee, declare vnto mee, ifat that day, wee shall stand in neede of any eloquence: for if I had knowne so much, I would haue taken better heede to my Rhetoricke, and Topikes, then I did; being then ignorant of such matters.

*Emph.* I did not meane of any such oratorie or eloquitions, which doth onely consist in the multitude of alluring and affected tearmes, of flattering and danſing phrases, more like to be true, then true in deed: but herein shall appeare the eloquence of man, if his cōſcience being vncorrupted, can beare him record, that he hath liued pure & holy on earth, endeaouring himselfe, with his whole power, to loue God, and keepe his Commaundements. Neither in this iudgement must any man ſe either *duplicandum* or *triplicandum*; neither yet ſhall there paſſe heere, any *interrogatory sentence*, the which may be reuoked againe: but onely a definitiue and irreuocable ſentence; biding the iuft goe, and poſſeſſe eternall life; and commanding the vngodly, ſuddainely to auoyde from the presence of the great GOD, whom ſo much they had offendid in their liues, and goe vnto eternall damnation. And therefore is this iudgement, more terrible then any other, because the Judge can not be corrupted, be-cause there is no delay giuen to the partie, for preparing of his anſwers; no hope of composition, as on earth: For one day muſt both begin, and finiſh the iudgement; ſeeing the Scripture doth onely make mention of one latter day, one day of account & reckoning; one day of iudgement, and not of any pluralitie of dayes. At this day, the body and ſoule beeing conioyned togeather againe, as they were on earth, ſhall be no more diſſolved or ſeparate; but both ſhall goe one way, either to inioy the perpetuall ſight of the heavenly

Majestic of God; or else to inherite for ever the torments of Hell, not seeing his presence from hence foorth any more. Euen according as both being togeather on earth, haue colluded, and agreed amongst them, to worke iniquitic, and haue been disobedient vnto the imperiall throne of God: or seeking after him, haue walked in his wayes, & followed his commandements; by living an uncorrupted and intaminate life, rather then by following the deceitfull delights of the world.

*Aret.* Father, thy wordes maketh mee both to reioyce, and tremble at once: and which vexeth mee more, I haue almost forgotten my Ladder.

*Eph.* If thy conscience be vpright, thou hast no cause to be afraide, but rather to reioyce: seeing that without any cost, and with litle paines, thou mayest attaine to a greater pleasure and felicitie, then thou shouldest ever attaine to, by following the dangerous and vncertaine steps of thy tottering Ladder; the which if thou be not the more wise and circumspect, bringing with thee a strong head, for the climbing thereof, it will either throw thee downe headlong to the ground, or by falling vpon thee, breake thy necke, and sodainely quench the fire of this thy aspyring spirit: and finally, where as thou wouldest haue been as high as God, thou shalt be made as low as lownesse it selfe. And that so much the more, if the earth doe goe about and moue (as some Philosophers did affirme.) But in the way wherein I would conduct thee, is there no such rockie dangers, which being once finished, and the soule with the body hauing once ascended vnto Heauen, and the whole man being absolved, by the innocencie of his life, he shall no more be distractred by any worldly cogitation: For then the onely care of the godly shall be, to please, prayse, & magnifie the holy Lambe

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of Gods who shall shine in the midest of them, and they be like Angels about their Mediator, hauing their eyes fixed vpon the glory of God, their tonges formed to his prayses, and themselues onely in him. There shall the poore Labourer complaine no more of the barrennes of the ground, nor of the calamity of Corraes. The Land-lord shall oppresse his Tenants no more, neither the rich the poore, nor the stronger the weaker. There shall be no more turning or riving vp of the ground for Gold, or other Metals: no more trafficking, or compassing of the earth for any delicate Merchandise, or precious Stones: no warre or strife among men, for repairing of by-past iniurie: for in that day, and thereafter, Mischief shall raigne no more on earth, when greedy desire of Riches (the wel-spring and occasion of all those calamitous actions) shall be cleane abolished, & taken away: which proceedeth onely of this heauie & grosse element of the Earth, the very scoombe & drossle of the other elements, & celestiall Circles. And looke how farre the blis-  
sed and Emperiall Heauen is reached vp in height, and heauenly dignitie, euен so farre doth this life, & corruptible Element, excede in lownesse, littenesse, filth, & corruption: In so farre, that not without great and apparent reason, some haue supposed, that herein was sionate the place of Hell, ordayned for the habitation of the wicked, and torment of the vniusts: as being a place most fit for them, being so farre distant from the highest Heauen, and blissted Paradise of the elect. Neuerthelesse are the eyes of man, so blinded by the poulder of errour, wherwith the Prince of darknes hath defiled them, that he doth meditate both day & night, how he may heape vp, & scape togēther (if it were possible (the whole entrailes of this filthy element: euen as if herein did consist

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his greatest felicitie, and to this end onely he had been created of God, vnto his owne image. So this earthly and darkning poulder, being once taken from the eyes of the elected, and being no more subiect vnto worldly pleasure, or pretended wealth, dwelling high aboue the earth, and contemning the vildnesse and balenes thereof, they haue their whole senses giuen ouer into a perfect and celestiall pleasure. And looke how much they could haue been troubled and vexed on earth; yet ten hundred thousand-fold shall their pleasure and ioy be greater. Then shall they verily be like vnto Angels, and coheires with their Sauiour, and brother Christ, in his Kingdome, wherin the ioyes are so great and manifold, that a multitude of worlds, are not to be compared with the superlatiue greatness of the smalleſt of them: ſeeing there is no Kingdome on earth, no earthly prerogatiue, which can bring foorth in the heart of man, any ſuch ſuperceleſtial ioy, as will on sight of God, hauing ſene him face to face, in his great and glorious Majestie. But why doest thou ſo weepe Arēſoles? hath my talke offendēd thee in any wyſe?

*Arēſ. Nay Father, but I do weepe for very ioy.*

*Euph. I doe like better thy weeping, Sonne, then thy laughing; because it ſhall turne vnto ioy; and weeping commeth vnto him, that laugheth, for thereafter ſhall he mourne.*

*Arēſ. Thou ſhewest vnto mee glad tydinges, ſeeing I haue not fayled in doing thereof. But my minde is caried away with the ſugred and hony pleasure, which I take in hearing thy wordes; ſo that I could gladly haere thee diſcourse yet farther of that matter, concerning our heauenly felicitie.*

*Euph. That can I not, albeit my tongue ſhould flow with the golden eloquence of Nestor: ſeeing there is no humane tongue or language, that is ſufficient to ſet forth and declare the*

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the full measure, and perfection of that blessed pleasure.

*Aret.* I believe that to be true.

*Euph.* Then, hast thou banished farre away thy former conciters, and forgotten the clyming of the Ladder?

*Aret.* Almost.

*Euph.* Nay, thou must not goe halting, seeing thou mayest goe vprights and that without the cure of a Physition: thou must wholly purge thy minde from all crooked, and perverse cogitations. And seeing that I haue declared vnto thee a more sure and compendious way to attaine vnto that pleasant repose and felicitie, wherevnto thy cogitations are so bent, thinke not to proceede any further, by such meanes, as thou haddest once decreed, shall it not be a perpetuall blot and marke of infamie vnto thy Nobilitie, if after so many yeates absence from thy Countrey, after so long and dangerous voyages, after infinite cost and charges; and being now among thy friendes and kinsfolkes, of some great expectation, for that they doe hope, thou shalt not a little profit by thy trauayling, in the increase of Wisedome, Learning, and Vnderstanding, in all good behaviour, with the whole inward gites of the minde: when in the meane time, thou shouldest be but mocked, because they shoulde perceiue thee to be nothing lesse, then such a one, as they suppose thee to haue been? Doeſt thou thinke, to cloake and colour any longer thy inwardē and irrūgular ambition, by any *Italian* Panic, by any counterfaite or *Spaniſh* grauitie, by carrying thy head aloft, after ſome new fashion, by carrying thy Rapier more handſomly, then before thou cameſt hither? Nay, there is nothing ſo cloſe, that ſhall not bee diſcouered at length; nothing ſo vehement, that it can laſt long. Thou ſhalt be tryed incontinent by ſome more cuſtoming in the craft then thy ſelfe, and to thy great shame and conuulfion,

ſhall

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shalt thou be holden in derision, if thou follow foorth thy former deliberation; seeing thereby thy Friendes shold be much offended, thy Parents ashamed of their beloued Sonne, of whom they did hope to receiue some greater comfort, by his discrete, and wise behauour, hauing to this intent chiefly, sent him from his owne Countrey. If thou goe home only with a painted head, and witesse; a faire tongue, truchlesse; a gay coate gracelesse, and thy whole body thriflesse; shalt thou not bring a great slander to the countrey of *France*? Seeing that the more ignorant, and malitious among the people, are euer ready to attribute the causes and courses of such vices, vnto the Countrey, rather then vnto the persons, who haue contaminated themselues therewith. If one be furred inwardly with the *Romish* Religion, *France* is the cause therof. Is he giuen to Gaming and debauching? frequenteth the Tennis-court? *France* is the cause thereof. Is he an Atheist, or auaricious? nothing else but *France* is the cause of all such mischiefe; where (as they will say) is nothing to be learned, but vice: Euen as if this our whole Countrey, were the Mother and Fountaine, from whence all filthy wickednesse did proceed, and not rather themselves to be blamed, who swallow and drinke vp so greedily, the stark poysone, of the alluring portions of pleasure, howbeit no man doe offer the same to them. And furthermore, if thus thou were so vicious, at thy home going, then oughtest thou not to be received among thy countrey-men, if therein they would obserue the lawes of *Platos*, who willetteth, that such as returne home to their owne Countrey, being taynted and defiled with filthy vices, contracted in foraigne Countries, should not be received againe into fellowship and societie of their owno Citizens. Therefore, & noble *Aretocles*: seeing there are yet some sparkes of Nobilitie

Nobilitie within thee, which did vitter themselves vnto mee, by the way, as we were comming to the Towne, I do advise thee, while it is yet time, that thou wouldest take heede to thy selfe, and consider the staggering and withered estate of thy nature : seeing man is onely the example of Imbecillitie, prey of Time, sport of Fortune and Enemie, the image of Inconstancie. And begin now at length, to tread vnder foote, thy fantastick & foolish imaginations, whereby thou supposest to conquerre some New-found-Lande, seeing all that hitherto hath been begotten of thy waering fantasie, is nothing but coloured deceite, conciued of thy idle thoughts, engendred by the enemie of mankinde : and follow rather the way which I have pointed soorth vnto thee.

*Aret.* Then Father, leade mee that way, and I shall follow thee, if I can.

*Euph.* Thou haft sayd well *Aretacles*, for in so doing, thou shalt be verily blessed. But first of all thou must understand, that there be three manner of *Goodes*, or things called *Good*: First, *Riches & Wealth*; which are not adherent to the body or soule, neither yet are any part thereof; and are called the *Goodes of Fortune*. The second sort is of such *Goodes*, as are called *virtues* of the body, as being onely proper thereto; such as are *Beautie, Strength, and Health*. The third sort is of the *Virtues* proper vnto the minde, which do consist in *Justice, Prudence, Temperance, and Courage*, with such others. And as I haue heard of some *Lawyers*, the *Latines* haue called all the three sortes after one generall name (*Bona*) because in old times the *Ethnikes* did suppose, that by possessing any of them indifferently, men thereby were led vnto some felicite. And if so it be, that they be all *Good*, and lead vnto happiness, then are they greatly to be desired; and if one sort be better, and may bring vs vnto

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greater felicitie, then the other two; then ought wee to begin therat, as a most necessarie ground for vs, and so from the greater proceed in order vnto the lesser, and which bringeth smalllest felicitie vnto vs. But so it is, that of thole threefold *Giftes*, or *Goodes*, there can redound no true felicitie vnto man, except onely of the last, namely of the vertues and qualities of the Minde. The second in dignitie, are the giftes of the body, as approaching nearer vnto the first. The third, and lowest of all in dignitie, is the first, which consisteth in the giftes of *Fortune*: for the *Gentiles* were of this opinion, that Riches and Possessions, were onely the giftes of blind and rash *Fortune*, and depended not of the particular prouidence of God. The giftes of *Fortune*, and of the *Body*, are not comparable vnto the inward giftes of the *Minde*, neither in dignitie nor excellencie: and they two among themselues, do differ very much; and yet much more from the giftes of the *Minde*: seeing thole being but alone, are able to bring man vnto perfect Felicitie: But the two former, neither conioynably, neither securably, can bring foorth the same effect; and being conioyned with the other sort, doth but little, or nothing adde vnto the felicitie of mans seeing neither the possession, nor want of any of them, being but alone, is able to bring vs vnto the same: and being qualifed with the giftes of the *Minde* onely, without any further helpe, he may easily attaine vnto the same felicitie. And therefore is it, that the two former sortes, do not merite the name of *Goods*, or (*Bona*) seeing they can not blisse but rather doe often prooue to be the contrarie of that, whereby they are called. Then ought we onely to seeke after thole two, nor to make vp thereof any new or forged Felicitie, or to follow *Fortune*, that is constant in nothing, but in inconstancie: but in so far as they are temporall Blessinges, sent by God,

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God, as necessarie supports of our fading life, bestowed in  
differently vpon the Reprobate, as well as vpon the Elect:  
but are to the one as a token of his future damnation; vnto  
the other, of eternall life, and pleasure euer permanent.  
Then is it true, that the onely felicitie of man, doth consist  
of the vertues of the *Minde*, which are nothing else, but  
to loue God, and Man, according as it is set downe in the  
worde.

*Carter.* What then *Father*, are those giftes and vertues of  
the *Minde*, of so great excellencie, that they are able to leade  
the possessor of them, vnto the fruition of so great pleasure,  
as thou hast affirmed? or is there yet any thing further re-  
quisite thereto?

*Euph.* Nothing: but our chiefe studie and affection should  
be, to decke and decore our selues with those Spirituall ver-  
ties: for the more that a man is qualifid therewith, the  
nearer he is, and liker vnto his God, in whom dwelleth the  
perfection and superabundance of all goodness and ver-  
tie, bestowing thereof on man, as it pleaseth him selfe.

*Carter.* Thy wordes terrifie me so, that I can no more be  
able to resist the verity thereof, and now haue I vtterly for-  
saken, and rejected the vanity of my former opinions.

*Euph.* I had euer a good esperance of thee; and thinke  
that in th' end I shall not be deceipted. And if thou didest not  
so, thy heart should seeme to be hard like flint, and yet more  
shalt thou be confirmed in the veritie of my wordes, if once  
thou begin to consider deeply the marueilous effectes,  
and operations of *Wisdom*, the which draweth after  
her, and comprehendeth in her, all other Vertues. And to  
speake the truthe, there is nothing more pleasant on earth  
to behold, then a wise man. Consider all his proceedinges,  
how he doth euer thing, with a most decent order, and

beaneily measure, so that he is wonderfull to beholde, and most worthy to be imitated in all his actions. He knoweth the time and season of euery thing, and what therein ought to be done, or not. He giueth vnto God his due honour and worship; to Cesar that, that is Cesars: acknowledgeth and obeyeth his lawfull Prince, and Lithtenant of God, even as if he saw himselfe sitting on earth. He honoureth the Magistrates, and vnder-Rulers, having commaundement over him. He honoureth also his Parentes, and cherisheth them in their olde age; loueth his Bretheren, tendereth his Wife as his owne flesh, not offending her by any foolish and iniurious speaches, or by shewing himselfe so cruel, as to lift vp his furious hand against her: he nourisheth his Children in knowledge and vertue. If he be in company, his wordes are few; but sententious, graue, and profitable to the hearer. He is loth to offend any man either in worde or deede, and by lawfull meanes seeketh to please all men: He is humble, courteous, modest, and vpright in all his doinges; his mouth is full of veritie. If he be alone, his meditations tende euer vnto some good ende, either to the profit of one or other. He is voyde of all enuie, malice, and dissimulation; not arrogant and proud in his owne conceite despiteth not the poore, oppresseth not the weaker, giueth good counsaile to every man, as occasion requireth. He is not importune, neither yet will intrude himselfe there, where he is not welcome: Hee is not curios in other mens busynesse; but rather carefull and vigilant ouer his owne. Hee is not auaritious, neither yet an vntimely spender: Hee frequenth not euill companie, hee is sober, and giuen to drinking of Wine, and strong drinke. Hee enterpriseth nothing temerously, or that which is either unprofitable, or not likely to take any good effect; and iuu-

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Ieh not taſhly the ſecreteres of his heart. And in th'end, hee  
is ſo illuminate with all rare giſtes and properties, which  
may tende to the ſupreme and roiall felicitie, that while he  
is yet on eart, he ſo ſhineth, and giueth light in the middeſt  
of men, as it he were a Lampe of heauenly light, cladde  
onely with an earthy body, like vnto man: In ſo farre,  
that the Poer hath layd very prudently; that the Wifeman  
is, as is were King of Kinges, having none that ſurpaſſeth him  
in greatneſſe, except onely the great Iupiter. For true it is,  
that being wiſe, he is alſo iuft, couragious, and temperate;  
and further is indued with all other good vertues. And by  
how much the more the interiour ſenes are more pre-  
cieous, and the giſtes of the minde, more excellent, then the ex-  
terior organes, and ornaments of the body: by ſo much  
the more, is Wifedome to be preferred vnto the outwardē  
proportion and lineamentes. And aboue all the giſtes of  
God, Wifedome is moſt pure ſhe giueth goodneſſe to good  
people, maketh the poore rich, and the rich honorables and  
such as vnaignedly imbracce her, ſhe maketh like vnto God.  
Now O genitile Artoctes: if once thou were reformed after  
this manner, and that thy aſpiring ſpirit were illuminate  
with the beames of the high glorie of Heauen; and that  
arriving at thy Fathers houſe, thou were replenished with  
all thole vertues: ſhouleſt thou not then bee moſt hap-  
pie in deede, then if thou were ſtanding on the toppe of  
thy proude Ladder, not beeing certaine how long to ſtand,  
without falling flatte to the grounde? And whereas ma-  
nie at their returning home, are miſknowen, for no-  
thing elſe, but because their body is muſh altered and  
waxed Straunger like: yet at thy home-comming, thou  
ſhouleſt not ſo muſh be unknownen hereby, as by the refor-  
mation of thy youthfull ſpirit, and of thy inwardē and too-

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lifi minde; should not this be a singular comfort to thy de-  
creped and old Parents? should they not reioyce, seeing thee  
to haue employed thy whole forces, not as thy owne minde  
willeth, but as honour and reason teacheth: and seeing thy  
young yeates, not to haue made their account of the glist-  
ring shew of Beaute or Riches; but to haue respected onely  
the perfect substance of Vertue, seeing thee now to re-  
turne worthy of so honorable a Countrey? Should they  
not blisse, and make holy the day, wherein God did bring  
vnto light such a fruitfull child? Should they not think,  
all that they spent on thee, to haue been well bestowed? And  
being thus well pleased in thee, should they not render all  
thankes to God? Should they not blisse thee, and lift vp  
their eyes vnto heauen, declaring that they be now wil-  
ling, according to the pleasure of their Creator, to be dissolu-  
ed, and dwel no longer on earth: seeing that they haue be-  
gotten, and left behinde them one to perpetuate their name;  
who by his vertuous, wise, and noble behaviour, is nothing  
inferior to his forefathers, and shall be a perpetuall orna-  
ment to his Fathers houle? Should not this be a great plea-  
sure and contentment to thee, seeing thy selfe beloved of all  
men, honoured among thy friendes and kins-folkes, who  
should vaunt and boast much, to haue such aene to be their  
kinman or friend? Whereras if thou wouldest proceede in  
thy former deliberation, thy cunning and dissembling hy-  
pocracie, should be revealed in the ende, and thy selfe known  
to be like vnto those pretty Boxes in the Apothecaries  
shoppes, which albeit outwardly they be gilt with Gold, or  
painted gallantly; yet being opened, they are founde many  
times to be either empty, or full of mortall Poysone. Then  
should the honest and vertuous, abhorre thy compaines;  
thy friendes and kinsfolkes hate thee; and which is most  
grie-

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grieuous of all, thy peruerse and vitious behaviour, shoulde  
haste thy parents gray-hayres vnto the graue. Yet (my Sonne)  
all that I haue sayd vnto thee, doth not tend to that purpose,  
to make thee reiect wholly, and contemne all worldly pre-  
ferments; seeing that they are giuen as blesinges vnto the  
virtuous and godly: and as they are vsed, iustly, or vnjustly,  
even so are they vnto him that possessest them; vsing them  
well, a blessing; if otherwise, a curse and malediction.  
Neither are they to be runne and galloped after, with such  
ardent affection, as thou wouldest haue done; but rather as  
heauie burdens, must be expected, & wayted on, vntill such  
time, that they be layde on our shoulders. Then are they  
not to be refused, if by imbracing any of them, we may fur-  
ther profit, or honour our Prince, our Common-wealthe,  
or our selues; and aboue all, dotende vnto the glory of God.  
The more that worldly Preferments, and honourable Of-  
fices be committed vnto man, the greater shall his burden  
be, and shall haue the more to answere for, vnto God, who  
committeth all earthly things vnto our charge. And when  
all is ended, and the Elements purged by the flame of fire,  
then euery one indifferently, according to his charge, must  
giue account of all his actions, and thereafter be rewarded.

*Aret.* O how pleasant a Ladder thou hast made mee loose  
*Father!* But seeing thou hast truely and faythfully shewen  
vnto mee, how that my minde hath hitherto been deceipted  
and carayed away, onely by the loftinesse, and aspyring pens  
of idle Glory, and conceited Pride; I doe now willingly  
yeede, and giue place vnto thy heauie & periwaulue speach;  
and will henceforth clime no more such dangerous de-  
grees, whereby my soule and body togeather both, in one  
moment, may be throwne downe headlong vnto Hell.

*Euph.* But sigh not (my Sonne *Aretedes*) for want of  
thy

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thy pretended pleasures : for if thou continue in the way wherein thou hast promised to walke, Then (layses the Scriptures) all other things shall be cast before thee ; and thou shalt lacke nothing, which is necessarie vnto thee. Remember how *Solomon* did choose rather *Wisdom*, then *Riches*; and yet immedietly there after, was he therefore inticed abundantly. Thou art not bound to receiue and cast away all worldly Honours ; but onely not to follow after, and desire them so greedily. Many things there be, which in themselves, are both honourable and honesthe which notwithstanding it should be both vn honest, and vndecent to demande, and seeke after . And as touching thy new resolution, thou hast herein confirmed the good opinion, that I had of thee : and becuse since *Sainte*, or ere it had been long, I thinkc thy Ladder shoud haue brought thee indeede vnto some ruinous mischiefe . For we do perceiue by dayly ex-perience, how that many seeke to climbe such dangerous Rockes, who seeing they can not attaine vnto the height thereof, by their owne vertues and excellencie, doe hazard both soule and body, by attempting some viperous Treason, and Rebellion, against their lawfull Prince, to th' intent, they may attaine to their vnlawfull purposes ; clyming (as it were like Gyants) in deligthe and contempt of God, who still looketh, and beholdeth from above, their naughtie and tragical attempts. And seeing thou art not opinitive, nor stis-necked in maintaining of thy errours against reason, thou shewest, that in thee there is no lesse virtue, then thy Name declarereth to bee. But chiefly, if thou canest so runne, and persist vnto the end of thy life, not decyning either to the left, or to the right hand, from this way, which at length thou hast approoued ; and from hence, will I loue thee, even as my owne begotten Sonne.

*Act.*

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*Aret.* Of my naturall Patens haue I received much more, then ever I shall be able to requite: yet doe I thinke my selfe no lesse bounde vnto thee *Euphronius*, seeing thou hast restored me againe as it were from death to life, and that by thy Fatherly and wisc Counsaile. Wherfore from henceforth will I hold thee to be a second Father vnto me; and according thereto, giue vnto thee, thy due honour and obedience. For oftimes hearing thy discource, my spirit was so taunted from the body, through the ardent desire which I had to enjoy those pleasures, whereof thou speakest, that I wished many times, to haue been ridde of the calamitous miserie, and flauish bonds of this mortall body: and to that intent, had I separated therefrom, my imprisoned soule, if I had knownen it to be lawfull: even as did that famous *Philosopher*, by reading of *Plato's Dialogue de animali*.

*Euph.* Then art thou as content of thy present estate, as I am of mine.

*Aret.* Even as thou hast sayd *Father*, so I am, and will secke no more to possesse vnlawfully any thing. And I doe beleech thee humbly, to pardon my boldnesse, and sinistrous speaches, which in the beginning I did vse, by reporting to thee so vnauidually the forme of thy lyuing, not imputing the same to any hatred or malice, which I beare vnto thee; but rather vnto the foolish-hardinesse, and temeritie of my vndicreete youth.

*Euph.* Sonne, thou shalt obtiane no pardon of me, seeing I do hold that to be as no offence: but herein am I fully satisfied, because thou hast redressed thy selfe, and art now of that same opinion with mee.

*Aret.* But is it not yet time to goe towards the Towne, and prepare vs for some rest, for I do minde to rise very early in the morning, and make forward to my iourney?

K.

*Euph.*

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*Enph.* And whither would you goe?

*Aret.* First, so visit my Countrey-man, of whom I have spoken before; and next vnto the Cittie of Angers, there to recover in the Vniuersitie, my euill spent tyme. And so much the more will I imploy my whole forces thereto, because thou hast encouraged me more, then euer I haue been before.

*Enph.* Thou hast layd very well Aretocles, and as it becommeth a vertuous Youth. Hee that laboureth to instruct his minde with good and laudable qualties, with vertuous and honest discipline in his youth, shall purchase prayse with men, and fauour of God. And it is farre lesse paine, to learme in thy youth, then to be ignorant in thy oldage, and infected with the leprosie of the minde. Furthermore, if thou imploy, and exercise diligently thy minde, in giuing thy whole studie to learme godly exercises, then shall thy cogitations giue no more place to idlenesse, and consequently thou shalt be no more carryed away with any waunting windes, of unprofitable, and dotish imaginacions, as hitherto thou haest been.

*Aret.* I will now beware of them, if I can, and eschew all occasions, leading therewerto.

*Enph.* Euen so I beseech thee do, my Sonne. But now the Sunne beginneth to withdraw his holome beames from our Hemisphere, and by declyning vnto some neighbour Horizon, wil lethe vs to refresh our wearie limmes, & draw our selues vnto some bodily easse. And seeing the time of Supper doth approach, let vs according to thy desire, goe a pace towards the Towne: for it may bee, that they shall stay too long for vs.

*Aret.* I thinke it shall not be amisse: for I remember that I haue read in one of Hippocrates Aphorismes, That it is good

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good before meale, to exercise the body a litle.

*Euph.* And is it not good after meale also?

*Aret.* Then shold wee eschew all violent motion, and exercises, as thinges most dangerous, and pernicious for the body.

*Euph.* All that do I know to be true and veritable, even through my owne experience: for scarce shold I haue appetite to eate but once a day, if it were not, that I goe often abrode to walke in the Fieldes; which is both delightsome and recreacie for my sight, and further maketh very hol- some, and strengthneth not a litle, my weake body: but chiefly, maketh the Meate and drinke, of whatsoever sort, thereafter to seeme very favorie, and sweete to the mouth.

*Aret.* But who is that, whom I see comming a fatre off hec seemeth to come towards vs, do you know him?

*Euph.* He appeareth to be one of our owne domestiques: and now I do see perfectly that it is our little Boy: he is sent no doubt, to bid vs make hast, therfore let vs go yet a bet- ter pace, and at supper we shall talke further, and be merrier then we haue been before.

*Aret.* Then let vs goe, *Father*. With this, *Aretotles* ha- uing ended his conference with the ancient & aged *Eupho- nius*, began to turne his speach towards mee againe, asking if it were not true, that he had sayd, that he was very debt- bound to him, who had thus so friendly, and fatherly dealt with him, by making him of a furious Beast, become a meeke and reasonable Creature: I answered him, that it was most true that he had sayd: and that he had very iust cause both to praise God, & thanke *Euphoniush*, because that metamorphose was much more commendable, then those of *Ovid*, which of Gods and Men, doe make but Beastes and sensles Creatures. But (said I) what befell vnto you, after-

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such thinges had past, did yee stay with him any longer, then  
that night? He answered, and tolde mee, how that the night  
being spent, he arose early in the mornyng, to make forwarde  
the rest of his iourney; & how that *Euphronijs* sought very  
earnestly, to haue made him stay with him yet a day or two  
more; and that he had almost remayned with him, not two  
or three, but many more, had it not been that he shoulde haue  
beene too greate a burden vnto his poore Familie, and haue  
put *Euphronijs* to excessive charges, by making vnto him  
any more, such extraordinarie and sumptuous entertainement.  
And further shew vnto mee, how that for all he could  
doe or say, yet offorce he would conduct him fift or sixe  
myles from the Towne; and how that after many wordes,  
he had at length, perswaded him to returne backe againe:  
how at their departing, they could not abstaine from wee-  
ping; and imbracing of other mutually: and hauing taken  
his leave, and thanked him the best he could, the aged *Eup-  
phronius* did in th'end, burst out in such wordes,

Adieu my deare Sonne *Aretocles*, whom I doe loue aboue  
all worldly Riches; yea more then the flesh which I haue  
begotten. Oh that it had pleased God, that wee might haue  
remayned and dwelt togeather all the dayes of our life; and  
that I being gathered vnto my forefathers, and departed  
from the earth, had left al that I haue theron, vnto thee noble  
and vertuous *Aretocles*. Yet at least, seeing for this present,  
we can be no more togither, if thou bearest any true loue  
and affection vnto thy poore Father *Euphronijs*, let mee yet  
once see thee before I dies; and spare not to come vnto thy  
Fathers houle, whensoeuer it shall fortune thee to come  
gaine vnto this part of the Countrey. For I assure thee, that  
no bitterer, or more sower sorrow, can befall vnto my aged  
body,

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body, and sooner quench my life, by hasting my white and sorrowfull hayres vnto the graue, then if it come vnto my eares, that my deare Sonne *Aretocles*, hath gone home againe to his owne Countrey, not hauing visited so much as once his louing Father *Euphronius*, who loueth hym euen as his owne selfe. And now hauing finished those wordes, he went away, blising him, and weeping most sorrowfully. Then asked I of him, if he was not sorie to depart from *Euphronius*, who so tenderly did loue and affection him. He answered, and sayd, that he was very sorrowfull indeed, & that he had promised to visit him more then once, before he had departed off the Countrey, if otherwise there fell out no lets or impediment, which might hinder the same.

And haue ye been euer since in *Angers* (sayd I) and haue not gone abroade any where? I, sayd hee, and am not minded to wander any more, or spende vnprofitably, but there still will attende my Fathers Letters, and see what it will please him, that I doe hereafter.

Thou doest wisely *Aretocles*, sayd I. But sodainely hee left this purpose, and began to demaund, if I would not in like manner shew vnto him, by what manner had I spent my time, being out of my owne Countrey, euen as he had alreadie declared faithfully vnto mee his whole life and conuersation, since his first comming vnto *France*?

Nay sayd I, that shall be for a more conuenient season, seeing I should detaine you too long, if I would copiously discourse of such matters. But it shall bee for our first meeting, which I hope, shall be shortly: for I doe minde (God willing) to see you at Sping-time in the Citie of *Angers*.

Ye shall be very welcome, sayd hee, and shall therein doe me a most rare and singular pleasure.

*The Reformed Traualtr.*

After all this was past, wee came backe againe from the Fieldes vnto our Lodgings, where hauing spent that night togither, in mutuall and pleasant conferreng; sometimes calling to memorie the toyes and pastimes of our greene youth, wherein we had so often delighted our idle spirits, sometime disallowing, & condemning all such heady conceites, which were but shadowes of true pleasure: with diuers other little purposes, the which it were tedious to rehearse. Vntill the morning being come, & the time cōuenient for vs to depart, we went both out of the Towne togither; where hauing embrased other, in a most kindly and brotherly manner, and almost after the same, that was vied betwixt him and *Euphronius*, except onely that we were both of a more chearefull countenaunce then they; for as much, as they scarce hoped to see other againe; and wee, to be shortly togither. And so he went towardes *Angers*, hauing founde very happily, some other companie going towardes the same partes: and I went backe to *Poitiers*. But neuer since that time, haue I had any oportunitie, to goe and visit him, as gladly I would haue done. And which is worse, and most dolorous of all, I haue heard of late, how that he dyed, as he was comming backe from the *Monts Pyrenees*, where he went to cure a little Disease that he had, by the holsome and hotte Waters of those Mountaines. And therefore, being oppressed with grieve and dolour, which stoppeth my tongue, to proceede any further, I must hold my peace, and of my wordes heare make an end.

FINIS.



CLIPPER

*The Reformed Traveller.*

After all this was past, wee came backe againe from the Fieldes vnto our Lodging; where hauing spent that night togither, in mutuall and pleasant conference, sometimes calling to memorie the toyes and pastimes of our greene youth, wherein we had so often delighted our idle spirits, sometime disallowing, & condemning all such headdy conceites, which were but shadowes of true pleasure: with diuers other little purposes, the which it were tedious to rehearse. Vntill the morning being come, & the time cōuenient for vs to depart, we went both out of the Towne togither; where hauing imbraced other, in a most kindly and brotherly manner, and almost after the same, that was vied betwixt him and *Euphronius*, except onely that we were both of a more chearefull countenaunce then they; for as much, as they scarce hoped to see other againes; and wee, to be shortly togither. And so he went towards *Angers*, hauing founde very happily, some other companie going towards the same partes: and I went backe to *Poitiers*. But neuer since that time, haue I had any oportunitie, to goe and visit him, as gladly I would haue done. And which is worse, and most dolorous of all, I haue heard of late, how that he dyed, as he was comming backe from the *Monts Pyrenees*, where he went to cure a little Disease that he had, by the holosome and hotte Waters of those Mountaines. And therefore, being oppressed with griefe and dolour, which stoppeth my tongue, to proceede any further, I must hold my peace, and of my wordes heere make an end.

FINIS.



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